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A Brief and Easie

EXPLANATION

Of The

SHORTER CATECHISM

Presented

By the Assembly of Divines
at Westminster, to both Houses of
PARLIAMENT,

And

By them Approved.

Wherein the meanest Capacities may in a
Speedy and easie way be brought to understand
the Principles of RELIGION.

*An imitation of a Catechisme, formerly Pub-
lished by Mr. Herbert Palmer, B. D. and late
Master of QUEENS COLLEGE.*

By JOHN WALLIS, D. D.

The Fourth Edition.

L O N D O N,

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12.11.12
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TO THE READER.

Christian Reader,

Thou hast here presented to thee a brief Explanation of the shorter Catechism composed by the Assembly of Divines at Westminster, and by them presented to both Houses of Parliament: which being in a method somewhat unusual, I thought it requisite to give thee this brief account of it.

Thou hast seen perhaps a Catechism, heretofore published in a like form by that Godly, Learned, and Reverend Divine, now with God, Mr. Herbert Palmer: Which form, though somewhat unusual, was apprehended by him very useful, and was accordingly entertained with great approbation. It was his earnest desire (as is well known) that the Assemblies Catechism (intended for publick use should be published in a like form, either by themselves, or at least by some private hand, and was fully resolved to have done it himself, had God afforded him to see that Catechism fully finished. For which cause, together with that intimate acquaintance which I had with him, I was the rather perswaded to undertake that wherein he was by death prevented, as well to accomplish his desires, as to gratifie those who from the use of it may receive benefit.

The Questions and Answers of the Assemblies Catechism (together with the Texts of Scripture by them annexed for the proofs of it) I have preserved entire without any variation. In composing whereof the Assembly was careful that all the Answers might be entire sentences of themselves, without depending for their sense upon the foregoing Question, being indeed so many distinct Aphorisms, containing briefly the grounds of

TO the READER.

Christian Religion: so that the learner is not necessitated to charge his memory with the Questions, that he may understand the Answer; nor is the like danger, as in many other Catechisms, of confounding the understanding by misapplying the Answers to a wrong Question. Their Questions also are so framed, that any one of them may be asked singly and distinctly, without dependence on the Question foregoing.

That which I have done in it, is only the adding of those shorter Questions, which are answered by Yes, or No, standing directly opposite to them, whereby several particulars of the large Answer are distinctly pointed to, and briefly explained to the apprehension of weak capacities, which they would be apt either not to observe, or not to understand, if they did only learn that large Answer by rote. All which is done without charging the learners memory: for to answer these short questions, is not so much an exercise of the memory, as of the judgment, being able to distinguish between the truth and falsehood: assenting to the one, and denying the other: Yea, the memory is much helped by it, there being nothing in the general Answer, but what they are put in mind of by some of the Questions. In the use of it, especially for weak capacities, the instructor may first rehearse the main question, without expecting a present answer thereunto, till he hath asked all the shorter questions belonging to it, and received answers to them; then repeating the main question, the learner will be the better able to give the general answer to the whole, when he hath already assented to all of it by parts. Yet the judicious instructor is not so limited, but that if need be he may vary from it, either in method or matter, by addition, omission, or alteration, as he sees occasion. If thou receive any good from these endeavours, let God have the glory: and he shall have his end; who is,

Thine in Christ Jesus.

J. W.

A Brief Explanation of the shorter Catechism, Presented by the Assembly of Divines at *Westminster*, to both Houses of **P A R L I A M E N T.**

Quest. 1.

What is the chief end of Man?

Is it to seek himself, or make himself great?

Or, To enjoy the profits or pleasures of the world?

Or, Is it to glorifie God, and enjoy him for ever?

2 Q. What rule hath God given to direct us how we may glorifie and enjoy him?

Can we receive sufficient direction from our own wisdom, or the light of nature?

Or, From Gods work of Creation and Providence only?

Or, Is the Word of God the only Rule?

Or, Must we daily expect new Revelations from Heaven?

Is that the Word of God which is contained in the Scri-

1. A. Mans chief end is to glorifie God *a*, and to enjoy him for *b* ever. *a* 1 Cor. 10. 31. *Rom.* 11. 36. *b* *Psal.* 37. 24. to the end.

2. A. The Word of God, which is contained in the Books of the Old and New Testament *c*, is the only Rule to direct us how we may glorifie and enjoy him *d. c.* 2 *Tim.* 3. 16. *Ephes.* 2. 20. *d* 1 *Job.* 1. 2, 3. 4.

Scriptures of the Old and
New Testament?

yes

Or, Somewhat else?

No

3. Q. What do the Scriptures
principally teach?

Do they teach us what
man is to believe concerning
God?

yes

And, What duty God re-
quires of man?

yes

3. A. The Scriptures
principally teach what
man is to believe con-
cerning God, and what
duty God requires of
man e. e 2 Tim. 1. 13.
and 3. 16.

4. What is God?

Has God a body or bodily
parts?

No

Or, Is he a Spirit without
body or bodily parts?

yes

Is God infinite in being?

yes

Without any bounds of
place, time, or perfection?

yes

Or, Is he finite as all crea-
tures are?

No

Is God Eternal in being,
without either beginning or
ending?

yes

Or, Had he a beginning as
all creatures have?

No

And, Shall he never have an
end?

No

Is God unchangeable?

yes

Or, Is he subject to change
as creatures are?

No

Is God infinite in Wis-
dom?

yes

Knowing all things?

yes

And, Doing all things
wisely?

yes

Or,

4. A. God is a Spi-
rit f, infinite g, eternal
h, and unchangeable i,
in his being k, Wis-
dom l, power, m, holi-
ness n, goodness and
truth o. f John 1. 24.
g John 11. 7, 8, 9. h Psal.
2. i Jam. 1. 17. k Exod.
3. 14. l Psal. 147. 5. m
Rev. 4. 8. n Rev. 15. 4.
o Exod. 34. 6, 7.

The Assemblies shorter Catechism.

Or, Can there be some-
what which he knows not ?

No

Or, Doth he want wisdom
in some things ?

No

Or, At some times ?

No

Is God almighty or infinite
in power ?

yes

Is he able to do all
things ?

yes

Or, Is it somewhat too hard
for him ?

No

Is God infinite in holi-
ness ?

yes

Or, Is there any sin in
him ?

No

Or, Doth he allow any to
sin ?

No

Is God infinite in justice ?

yes

Is he just in all things and
at all times ?

yes

Or, Is there any injustice
or unrighteousness in him ?

No

Is God infinite in good-
ness ?

yes

Is he good in himself ?

yes

And, The Author of all
good in the Creatures ?

yes

Is God infinite in truth ?

yes

Is it not possible for him to
lie ?

No

Nor to erre, or to be de-
ceived ?

No

Is God Eternal and un-
changeable in all these perfe-
ctions ?

yes

And, Is it impossible for
him to be otherwise ?

yes

4 **A Brief Explanation of**

Is God a Spirit, infinite, eternal and unchangeable in his being?

And, Is he infinite, eternal and unchangeable in his will-dome?

And, In his power?

And, In his holiness?

And, In his justice?

And, In his goodness?

And, In his truth?

5. Q. Are there more Gods than one?

Were not those Gods, which the Heathen worshipped as Gods?

Is the living and true God the only God?

6 Q. How many persons are there in the Godhead?

Are there three persons in the Godhead, the Father, the Son, and the Holy Ghost?

Or, Are there more than three?

Or, Fewer?

Is the Father God?

Is the Son God?

Is the holy Ghost God?

Are there three Gods?

Or, Are these three one God?

Are they the same in substance?

Or, Divers?

Are they equal in power and glory?

yes

yes

yes

yes

yes

yes

yes

yes

yes

No

No

yes

yes

yes

yes

yes

yes

yes

yes

yes

yes

yes

yes

yes

yes

yes

yes

yes

yes

yes

yes

yes

yes

yes

yes

yes

yes

yes

yes

yes

yes

yes

yes

yes

yes

yes

yes

yes

5. A. There is but one only the living and true God p. p Deut. 6.4. Jer. 10. 10.

6. A. There are three persons in the Godhead the Father, the Son, and the Holy Ghost, and these are one God, the same in substance, equal in power and glory q. 1 Joh. 5.7. Mat. 28. 19.

Or,

Or, Is one more powerful than another?

No

Or, More glorious than another?

No

7. Q. What are the Decrees of God?

Are they his Eternal purpose, whereby he hath fore-ordained whatsoever comes to pass?

yes

Or, Doth somewhat come to pass, which God hath not decreed?

No

Or, Otherwise than he hath decreed?

No

Are the decrees of God Eternal?

yes

Doth God purpose or decree nothing now but what he hath purposed from all Eternity?

No

Do not the Alterations in the creatures occasion an alteration in Gods purposes?

No

Nor proceed from such alteration?

No

Or, Hath God from all Eternity by an unchangeable decree, fore-ordained those alterations?

yes

Hath God fore-ordained all things for his own glory?

yes

Or, Doth something come to pass which doth not serve to his glory?

No

Or,

7. A. The decrees of God are, his eternal purpose, according to the Counsel of his Will, whereby for his own Glory, he hath fore-ordained whatsoever comes to pass. 1. Eph. 1. 4. 11. Rom. 9. 22. 23.

A brief Explanation of

Or, Which was not intended by him for that end?

No

Was God moved to make such decrees by any thing without himself?

No

Or, Was it merely according to the counsel of his will?

yes

3. Q. How doth God execute his decrees?

Is the work of Creation an Execution of Gods decrees?

yes

And, The works of providence?

yes

Or, Doth God bring to passe somewhat therein, which was not before decreed?

No

9. Q. What is the work of Creation?

Is it Gods making all things of nothing in the space of six days?

yes

Or, Was there somewhat which God made not, of which other things were made?

No

Doth God make all things by the word of his power, without the use of instruments?

yes

Did God create any thing sinful or amiss?

No

Or, Was all very good?

yes

8. A. God executeth his decrees in the works of Creation and Providence.

9. A. The work of creation, is Gods making all things of nothing, by the word of power in the space of six dayes, and all very good s. [Gen. 1. Heb. 11. 3.]

10. Q. How did God create man?

Did God create man both Male and Female after his own Image?

In Knowledge, Righteousness and Holiness?

And, Had he Dominion over the Creatures?

11. Q. What are Gods works of Providence?

Doth God preserve and govern all creatures?

And, All their actions?

Or, Is there somewhat which standeth not in need of his preservation?

Or, Which is exempt from his government?

Is God most Holy, Wise, and Powerful in all his acts of providence?

Or, Is there any want of holiness therein?

Or, Want of wisdom?

Or, Of power?

12. Q. What special act of providence did God exercise toward man, in the estate wherein he was created?

Did God enter into a Covenant of life with man?

Upon condition of perfect obedience?

Or, Absolutely without any condition?

hid

10. A. God created man Male and Female after his own Image, in knowledge, righteousness and holiness, with dominion over the creatures 1. Gen. 1. 26, 27, 28. Col. 3. 10. Ephes. 4. 4. 24.

11. A. Gods works of Providence are, his most holy u, wise x, his powerful preserving y, and governing all his creatures and all their actions z. u Psal. 147. No 17. x Psal. 104. 25. Ifa. 28. 29. y Heb. 1. 3. yes z Psal. 103. 19. Mat. 10, 29, 30, 31.

No
No
No

12. A. When God had created man, he entred into a covenant of life with him, upon condition of perfect obedience, forbidding him to eat of the tree of knowledge of good and

yes

ye

yes

yes

yes

No

No

yes

No

No

No

yes

yes

No

Had he liberty to eat of the Tree of Knowledge of Good and Evil?

and evil upon pain of death *z. z Gal. 3. 12. Gen. 2. 17.*

Or, Was he forbidden to eat of it?

No
yes

And, That upon pain of death?

yes

13. Q. Did our first Parents continue in the state wherein they were created?

No

Or, Did they fall from it by sinning against God?

yes

Were they not confirmed in innocency?

No

Were they forced to sin?

No

Or, Were they left to the freedom of their own wills?

yes

13. A. Our first Parents being left to the freedom of their own will, fell from the Estate wherein they were Created, by sinning against God *a. a Gen. 3. 6, 7, 8, 13. Eccles. 7. 29.*

14. Q. What is sin?

Is any Transgression of Gods Law a sin?

yes

And, Any want of conformity to it?

yes

Even in the smallest matters?

yes

Or, Only some gross transgressions?

No

15. Q. What was the sin whereby our first Parents fell from the Estate wherein they were Created?

Was it their eating the forbidden fruit?

yes

Or, Was it some other sin?

No

16. Q. Did all mankind fall in Adams first transgression?

Did

14. A. Sin is any want of conformity unto, or Transgression of the Law of God *b. b 1 Job. 3. 4.*

15. A. The sin whereby our first Parents fell from the Estate wherein they were Created, was their eating the forbidden fruit *c. c Gen. 3. 6, 12.*

16. A. The Covenant being

of 12.	Did Christ fall as well as others?	No	being made with <i>Adam</i> , not only for himself,
	Or, Those that descended from <i>Adam</i> by ordinary generation?	yes	but for his Posterity, all mankind descending
	Did they all sin with <i>Adam</i> in his first Transgression?	yes	from him by ordinary generation, fell with
	And, Fall with him therein?	yes	him in his first transgression <i>d. d Gen. 2. 16,</i>
	Was the Covenant made with <i>Adam</i> for his posterity, as well as himself?	yes	<i>17. Rom. 5. 12. 1 Cor. 15. 21, 22.</i>
	Or, For himself only?	No	<i>17. A.</i> The Fall brought mankind into
	17. Q. Into what Estate did the fall bring mankind?	yes	an estate of sin and misery <i>e. Rom. 5. 12.</i>
	Into an estate of sin?	yes	<i>18. A.</i> The sinfulness of that estate whereinto
	And, Of misery?	yes	man fell, consists in the guilt of <i>Adams</i> first sin,
	18. Q. wherein consists the sinfulness of that Estate whereinto man fell?	yes	the want of Original Righteousness, and the
	Is man Guilty of <i>Adams</i> first sin?	yes	corruption of his whole nature, which is commonly called Original
	And, Doth he want Original Righteousness?	yes	sin, together with all actual Transgressions,
	Or, Doth man still retain that Righteousness wherein he was Created?	No	which proceed from it <i>f. f Rom. 5. 12. 19. Rom. 5. 10, to 12. Ephes. 2. 12, 3. James 5. 14, 15. Mat. 15. 19.</i>
	Is there a corruption of his whole Nature?	yes	
	Or, Is some part undefiled?	No	
	Is it that which is commonly called original sin?	yes	
	Do all actual transgressions proceed from it?	yes	
	And, Are they part of the sinfulness of Mans Condition?	yes	

13. Q. What is the misery of that estate whereto man fell?

Have all mankind by their fall lost communion with God?

And, Are they under this wrath and curse?

Are they made liable to all the miseries of this life?

And, To death it self?

Doth death put an end to all their misery?

Or, Are they liable to the pangs of hell for ever?

20. Q. Did God leave all mankind to perish in the state of sin and misery?

Or, Doth he deliver all mankind out of it?

Or, Hath he elected some to everlasting life?

From all eternity?

And, Was it out of his meer good pleasure?

Or, Because of something foreseen in them, moving him thereunto?

Doth God deliver them out of the estate of sin and misery, and bring them into an estate of salvation?

Are they thus delivered and saved by the first Covenant (which was the Covenant of works) upon their perfect obedience?

19. A. All mankind by their fall lost communion with God g, are under his wrath and curse b, and so made liable to all miseries in this life; to death it self, and to the pains of hell for ever i. g Gen. 3.8, 10. b Eph. 2. 2, 3. Gal. 3. 10. i Lam. 3. 39. Rom. 6. 29. Mat. 25. 41, 46.

20. A. God having out of his meer good pleasure from all Eternity elected some to everlasting life k, did enter into a Covenant of grace to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer l. k Eph. 1. 24. l Rom. 3. 20, 21, 22. Gal. 3. 21, 22:

Or,

21. A.

Or, Did God enter into a Covenant of grace to deliver & save them by a Redeemer? *yes*

21. Q. Who is the Redeemer of Gods elect?

Is the Lord Jesus Christ the only Redeemer of Gods elect? *yes*

Or, Is there any other Redeemer? *No*

Is not he the eternal Son of God? *yes*

And, Did he become man? *yes*

Is he both God and man? *yes*

Are there two distinct natures in Christ? *yes*

And, Two distinct persons? *yes*

Or, Two distinct natures and one person? *No*

And, Doth he continue so to be for ever? *yes*

22. Q. How did Christ, being the Son of God, become man?

Did Christ the Son of God become man, by taking to himself a true body, and a reasonable soul? *yes*

Or, Had he a body without a soul? *No*

Or, a soul without a body? *No*

Was he conceived and born in an ordinary way as others are? *No*

Or, Was he conceived by the Holy Ghost in the womb of the Virgin Mary, and born of her? *yes*

Was

21. A. The only Redeemer of Gods Elect is the Lord Jesus Christ *m*, who being the eternal Son of God became man *n*, and so was, and continueth to be God and man in two distinct natures, and one person for ever *o*. *m*

Tim. 2. 5, 6. n. Job. 1. 14. Gal. 4. 4. o Rom. 9. 3. Luk. 1. 35. Col. 2. 9. Heb. 7. 24, 25.

22. A. Christ the Son of God became man, by taking to himself a true body *p*, and a reasonable soul *q*, being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, and born of her *r*, yet without sin *s*. *p Heb. 2. 14, 16. & 10. 5. q Mat. 26. 38. r Luke 1. 27, 31, 35, 42. s Gal. 4. 4.*

23. A.

23. A.

Was he conceived and born without sin?

Or, Was he conceived and born in sinne, as others are?

23. Q. What Offices doth Christ execute, as our Redeemer?

Doth he execute the Office of a Prophet?

And of a Priest?

And of a King?

Did Christ execute these Office in his estate of Humiliation?

And, In his estate of Exaltation?

24. Q. How doth Christ execute the Office of a Prophet?

In revealing to us the will of God for our salvation?

Or, Is there any thing necessary for our Salvation, which he hath not revealed?

Doth he reveal this by his Word and Spirit?

Or, Only by his Word, without the Spirit?

25. Q. How doth Christ execute the Office of a Priest?

In his once offering himself a sacrifice, to satisfy divine justice?

And, To reconcile us to God?

Or, Was he offered by some

yes

No

yes

yes

yes

yes

yes

yes

No

yes

No

yes

yes

23. A. Christ as our Redeemer, executes the Offices of a Prophet, of a Priest, and of a King, both in his Estate of humiliation and Exaltation. *Acts 3. 21, 22. Hab.*

12. 25. with 2 Cor. 13. 33. Heb. 5. 5, 6, 7. & 7. 25. Ps. 2. 6. Isa. 9. 6, 7. Mat. 21. 5. Ps. 2. 8, 9, 10, 11.

24. A. Christ executeth the Office of a Prophet, in revealing to us by his Word and Spirit, the will of God for our Salvation. *Joh. 1. 18. 1 Pet. 1. 10, 11, 12. Joh. 15. 15. and 20. 31.*

25. A. Christ executes the Office of a Priest, in his once offering up of himself a sacrifice to satisfy Divine Justice *, and

Some other against his will? *No*

Was he not offered up a sacrifice more than once? *No*

And, Is he to be offered up no more? *No*

Or, Doth his once offering up himself a sacrifice, suffice to satisfy Divine Justice, and reconcile us to God? *yes*

Did not Christ make intercession for us? *yes*

And, doth he continue so to do? *yes*

Or, Hath he finished his intercession, together with his sacrifice? *No*

And, Is that a part of his Priestly office? *yes*

26. Q. How doth Christ execute the office of a King.

Doth he subdue us to himself? *yes*

Or, Do we submit to him meerly of our own accord? *No*

Or, Are we by nature enemies to him? *yes*

And, Doth he rule and govern us? *yes*

Or, Permit us to do what we list? *No*

Or, Suffer us to remaine rebellious? *No*

Doth he defend us? *yes*

And, Restraine all his, and our enemies? *yes*

And, Conquer them? *yes*

Or, Doth he leave us exposed

reconcile us to God x, and in making continual Intercession for us y, * Heb. 9. 14. x Heb. 2. 17. y Heb. 7. 24, 25.

26. A. Christ Executeth the office of a King in subduing us to himself x, in ruling a, and defending us b, and in restraining and conquering all his and our enemies c. x Acts 15. 15, 16. a Isa. 33. 22. b Is. 32. 1, 2. c 1 Cor. 15. 25 Psal. 1. 10.

ed to danger, and let us shift
of our selves ?

No

Or, Suffer our enemies to
do what they list ?

No

Or, Leave them unconquer-
ed, and suffer them finally to
prevail against him ?

No

Or, Against us ?

No

And, Are all these parts of
his Kingly office ?

yes

27. Q. *Wherein did Christs
humiliation consist ?*

Was it an abasing of Christ
to be born ?

yes

Especially in a low condi-
tion ?

yes

Was he made under the
Law ?

yes

Or, Exempted from sub-
jection to it ?

No

Was he freed from the mi-
series of this life ?

No

Or, did he undergo them ?

yes

And, The wrath of God ?

yes

Did he suffer death ?

yes

An ordinary natural death ?

No

Or, did he undergo the
curled death of the Crosse ?

yes

Was he buried ?

yes

And, Did he rise again im-
mediately ?

No

Or, Did he continue under
the power of death for a time ?

yes

And, Were all these things
parts of Christs humiliation ?

yes

28. Q. *Wherein consisteth
Christs exaltation ?*

Doth

27. A. Christs humili-

liation consisted in his

being born, and that

in a low condition *d*,

made under the Law *e*,

undergoing the misce-

ries of this life *f*, the

wrath of God *g*, and

the curled death of

the Crosse *b*, in being

buried *i*, and conti-

nuing under the Do-

minion of Death for a

time *k d* Luke 2.7. *e. Gal.*

4. 4. *f* Heb. 12. 2, 3.

Isa. 53. 2, 3. *g* Luke 22.

14. *Mat.* 27. 46. *b* Phil.

2. 8. *i* 1 Cor. 15. 3. *k* Acts

24. 25, 26, 27, 31.

28. A. Christs exal-

tation consisteth in his

rising

Doth he continue still in the grave, and under the power of death?

No

Or, Did he rise again from the dead the third day?

yes

Was he so continue still on the Earth after his Resurrection?

No

Or, Did he ascend up into Heaven?

yes

And, Sit at the right hand of God the Father?

yes

And, Shall he remain there for ever?

No

Or, Shall he come to judge the world at the last day?

yes

Or, Shall he come again before that time?

No

And, Are all these parts of Christs exaltation?

yes

29. Q. How are we made partakers of the Redemption purchased by Christ?

By the effectual application of it to us by his holy Spirit?

yes

Or, may it be effectually applied to us without the Spirit?

No

Or, Can they be partakers of it to whom it is not applied?

No

30. Q. How doth the Spirit apply to us the Redemption purchased by Christ?

By working Faith in us?

yes

And, Thereby uniting us to Christ in our effectual calling?

yes

Or,

rising again from the dead on the third day,

in ascending up into

Heaven, in sitting at

the right hand of God

the Father, and in coming

to judge the world

at the last day, 1 Cor.

15. 4. in Mark 16. 19.

Eph. 1. 20, 1 Acts 1. 11.

and 17. 31.

29. A. We are made

partakers of the Re-

demption purchased by

Christ, by the effectual

application of it to us

by his holy Spirit.

q Tit. 3. 5, 6.

30. A. The Spirit

applies to us the Re-

demption purchased

by Christ, by work-

ing Faith in us, and

thereby

B 2

Or, May all this be done without the Spirit?

No thereby uniting us to Christ in our effectual calling *f. r Ephes. 1. 13, 14. John 6. 37, 39. Eph. 1. 8. f Eph. 3. 17. 1 Cor. 1. 9.*

31. Q. What is effectual calling?

Is it the work of Gods Spirit?

yes 31. A. Effectual calling is the work of Gods Spirit *t*, whereby convincing us of our sin and misery *x*, enlightening our minds in the knowledge of

Doth the Spirit of God therein convince us of our sin?

yes Christ ***, and renewing our wills *x*, he doth persuade and enable us to embrace Jesus Christ

And, Of our misery?

Or, Be those effectually called, who are never thus convinced?

yes to embrace Jesus Christ freely offered to us in the Gospely. *2 Tim.*

Doth he enlighten our mind in the Knowledge of Christ?

No 1. 9. *2 Thes. 2. 13, 14. * Als 2. 37. * Als 26. 18. x Ezek. 36. 26, 27. y John 6. 44, 55. Phil. 2. 13.*

And, Renew our wills?

Or, Do our minds remain as blind, and our wills as perverse as they were before?

Or, Can this be wrought without the Spirit?

And, Doth the Spirit by all this persuade and enable us to embrace Jesus Christ freely offered to us in the Gospel?

yes

Or, Do we remain notwithstanding all this unwilling?

No

Or, Unable?

No

Or, Can we be thus persuaded or enabled without the Spirit?

No

Q.

32. A.

31. Q. What benefit do they that are effectually called, partake of in this life?

Do they in this life partake of Justification?

And, Adoption?

And, Sanctification?

And, The several benefits which in this life do either accompany, or flow from them?

yes

yes

yes

yes

32. A. They that are effectually called, do in this life partake of Justification *a*, Adoption *a*, Sanctification, and the several benefits which in this life, do either accompany or flow from them *b*. *a* Rom. 8. 30. *a* Eph. 1. 5. *b* 1 Cor. 1. 29, 30.

33. Q. What is Justification?

Doth God therein pardon all our sins?

Or, Only some of them?

Or, Be we still accounted guilty?

And, Doth he accept us as righteous in his sight?

For our own merits or satisfaction?

Or, Only for the righteousness of Christ imputed to us, and received by faith alone?

Or, May we obtain it without faith?

Or, By faith and works together?

And, Is all this an act of Gods free grace?

Or, Can we merit or deserve it from God?

At least in part?

yes

No

No

No

yes

No

No

No

yes

No

No

yes

No

No

No

yes

No

No

No

No

No

33. A. Justification is an Act of Gods free Grace, wherein he pardoneth all our sins *c*, and accepteth us as righteous in his sight *d*, only for the righteousness of Christ imputed to us *e*, and received by faith alone *f*. *c* Rom. 3. 24, 25. and 4. 6, 7, 8. *d* 2 Cor. 5. 19, 21. *e* Rom. 5. 37, 18, 19. *f* Gal. 2. 16. Phil. 3. 9.

34. Q.

B 3

A. 34.

34. Q. What is Adoption?

Are we thereby received into the number of the Sons of God?

yes

And, Have a right to all their priviledges?

yes

And, Is this an act of Gods free grace?

yes

34. A. Adoption is an act of Gods free grace g, whereby we are received into the number, and have a right to all the priviledges of the Sons of God b. g 1 John 3. 1. b Job. 1. 12. Rom. 8. 17.

35. Q. What is Sanctification?

Are we thereby renewed after the Image of God?

yes

In the whole man?

yes

Or, Only in some part?

No

Or, Do we remain unrenewed as before?

No

And, And are we perfectly sanctified and renewed?

No

Or, Enabled (by degrees) more and more, to die unto Sin, and to live unto Righteousness?

yes

35. A. Sanctification is the work of Gods free grace i, whereby we are renewed in the whole man after the Image of God k, and are enabled more and more to die unto sin and live unto righteousness l. i 2. Thes. 2. 3. k Ephes. 4. 23, 24. Rom. 6. 46.

Are we able of our selves to work this sanctification or renovation?

No

Or, To merit it at Gods Hands?

No

Or, Is it a work of Gods free grace?

yes

36. Q. What are the benefits which in this life do accompany or flow from Justification, Adoption, and Sanctification?

36. A. The benefits which in this life do accompany or flow from Justification, Adoption,

May

May we in this life have assurance of Gods love? *yes*

And, Peace of conscience? *yes*

And, Joy in the holy Ghost? *yes*

Or, cannot these be had till after this life? *yes*

And, Shall we have in this life increase of grace? *yes*

And, Perseverance therein to the end? *yes*

And, Do all these benefits accompany or flow from our Justification, Adoption and Sanctification? *yes*

Or, Can those have any of those benefits, who are not Justified, adopted and Sanctified? *No*

37. Q. What benefits do Believers receive from Christ at death?

Are their souls at death made perfect in holiness? *yes*

Or, Doth some corruption remain in them? *No*

And, Do they immediately pass into glory? *yes*

Before they be again united to their bodies? *yes*

And, Do their bodies immediately pass into glory? *No*

Or, Rest in their graves till the resurrection? *yes*

Are their bodies at death separated from Christ? *No*

Or, Be they still united to Christ? *yes*

38. Q.

Adoption, and Sanctification, are assurance of Gods love,

Peace of conscience, Joy in the holy Ghost,

increase of Grace, and perseverance therein to the end *p. m Rom.*

5. 1. 2. 5. *n Rom. 14. 17.*

n Prov. 4. 18. p 1 John

2. 13. 1 Pet. 1. 5.

37. A. The Souls of believers are at their death made perfect in holiness *q*, and doe immediately passe into glory *r*; and their bodies being still united to Christ *s*, do rest in their graves *t*,

till the Resurrection *n.*

q Heb. 12. 23. r 2 Cor.

5. 1. 6. 8. *Phil. 1. 2. 3.*

Luke 23. 43. s 1 Thesi

4. 14. *t Isa. 57. 2. n Job*

19. 26, 27.

B 4

38. A.

38. Q. What benefits do believers receive from Christ at the Resurrection?

Shall they be raised again? *yes*
In such a condition as they were before? *No*

Or, Shall they be raised in glory? *yes*

And, Shall they be openly acknowledged and acquitted in the day of Judgment? *yes*

Or, Rejected? *No*

And, Condemned? *No*

And, Shall they be made Perfectly blessed in the full enjoying of God? *yes*

To all eternity? *yes*

Or, Onely for a time? *No*

39. Q. What is the duty which God requires of man?

Doth he require obedience to his revealed will? *yes*

Or, Is it at our choice whether or no we will obey him? *No*

And, Is God's revealed will the Rule of our obedience? *yes*

40. Q. What did God at first reveal to man for the Rule of his obedience?

Was the morall Law given to man at first? *No*

Or, Not till afterwards? *yes*

And, Did God reveal that to man as the rule of his obedience? *yes*

41. Q.

38. A. At the resurrection, believers being raised up in Glory *, shall be openly acknowledged and acquitted in the day of Judgment x and made perfectly blessed in full enjoying of God to all Eternity z * 1 Cor. 15. 43. x Mat. 25. 23. Mat. 10. 32. y 1 John 3. 2. 1 Cor. 13. 12. z 1 Thes. 4. 17, 18.

39. A. The Duty which God requires of Man, is Obedience to his revealed will a Mic. 6. 8. 1 Sam. 15. 22.

40. A. The Rule which God at first revealed to man for his Obedience, was the morall Law b. Rom. 1. 14, 15, and

10. 5.

41. A.

41. Q. Where is the morall Law summarily comprehended
Is it summarily comprehended in the Ten Commandments?

41. A. The Morall Law is summarily comprehended in the Ten commandments

c. c Deut. 10. 4.

42. Q. What is the summe of the Ten commandments?

42. A. The sum of the Ten Commandments is, to love the Lord our God, with all our heart, with all our soul, with all our strength, and with all our mind, and our neighbour as our selves

Are we to love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind?

And, To love our neighbours as our selves?

And, Is this the summe of the Ten Commandments?

d. d Mat. 22. 37, 38, 39, 40.

43. Q. What is the Preface to the Ten commandments?

43. A. The Preface to the Ten Commandments, is in these words
[I am the LORD thy God, &c.] e Exod. 20. 2

44. Q. What doth the preface to the Ten Commandments teach us?

Doth it teach us, that God is the Lord?

And, that he is our God?

And, That he is our Redeemer?

Or, Can we be redeemed by any other?

44. A. The Preface of the ten Commandments teacheth us, that because God is the Lord, and our God and Redeemer, therefore we are bound to keep all his Com-

And

And, That therefore we are bound to keep all his Commandments?

Commandments. f.
f. Luke 4. 74, 75. 1 Pet.
1. 15, 16, 17, 18, 19,

Or, May we notwithstanding all this break his Commandments?

No

Or, At least some of them?

No

45. Q. Which is the first Commandment.

45. A. The first Commandment is, [Thou shalt have no other Gods before me g.] g Exod. 20. 3.

46. Q. What is required in the first Commandment?

46. A. The first Commandment requires us to know and acknowledge God to be the onely true God, and our God h, and to worship and glorifie him accordingly i, h 1 Chron. 28. 9. Dent. 26. 27. i Mark 4. 10. Psal. 29. 2.

Doth it require us to know God?

yes

Or, May we be safely ignorant of him?

No

And, Are we to acknowledge him to be the onely true God?

yes

And, That there is none other but he?

yes

And, To be our God?

yes

Or, Is it enough to acknowledge him to be God, though we do not take him to be our God?

No

And, are we to worship and glorifie him accordingly?

yes

To love him, fear him, trust in him, and obey him?

yes

As God, and as our God?

yes

47. Q. What is forbidden in the first Commandment?

47. A. The first Commandment forbiddeth the denying k

Doth it forbid the denying of the true God, to be God?

yes

Or,

Or,

The Assemblies shorter Catechism.

23

f. Qr, To be our God?
Pet. And, The neglect of wor-
shipping and glorifying him
as such?

Or, The giving of that glo-
ry and worship to any other,
which is due to him alone?

Or, May we give that glory
or worship to some other?

Or, Forbear to give it him?

yesing k, or not worship-
ping and glorifying
the true God as God k

yes and our God m, and
the giving that wor-
ship and glory to any

yes other which is due to
him alone n, k Psal. 14.

No 1. 1 Romans 1. 21. n
Psal. 81. 10. 11. Rom. 1.
25, 26.

48. Q. What are we speci-
ally taught by these words [be-
fore me] in the first Command-
ment?

Do they teach us that God
who seeth all things, taketh
notice of the sin of having
any other God?

Or, Doth he take no notice
of it at all;

And, Is he much displeased
with it?

49. Q. Which is the second
Commandment?

50. Q. What is required in
the second Commandment?

Doth God leave us to wor-
ship

48. A. These words
[before me] in the first
Commandment teach,

yes is, that God who seeth
all things, taketh notice
of, and is much displea-

yes sed with the sin of ha-
ving any other God.

yes o Ezra 8. 5. to the end.

49. A. The second
Commandment is,
[Thou shalt not make unto
thee any graven Image,
&c.] p Exod. 20. 4, 5,
6.

50. A. The second
Commandment requireth

ship and serve him in what way or manner we please?

Or, Not to worship him at all?

Or, Hath God appointed any Religious worship, and ordinances in his Word?

And, Doth this Commandment require us to receive and observe all such?

And, To keep them pure and entire?

Or, may we reject them?

Or, Not observe them?

At least some of them?

Or, Suffer them to be polluted?

Or, Corrupted?

Q. What is forbidden in the second Commandment?

Doth it forbid the worshiping of God by Images, or any other way not appointed in his Word?

Or, May we worship God by Images?

Or, By any other way of our own invention?

Q. What are the Reasons annexed to the second Commandment?

Hath God a Sovereignty over us?

And a propriety in us?

And, Hath he a zeal to his own worship?

And

quireth, the receiving, observing, and keeping pure and entire all such religious worship and Ordinances, as God hath appointed in his Word q. q Deut. 32. 46. Mat. 28. 20. Acts 2. 42.

yes

No

No

No

No

No

No

No

yes

No

No

yes

No

No

No

No

No

No

No

No

No

No

No

No

No

No

No

No

No

No

No

No

51. A. The second Commandment forbiddeth the Worshiping of God by Images, or any other way not appointed in his Word f. r Deut. 4. 15, 16, 17, 18, 19. Exod. 32. 5, 8.

52. A. The reasons annexed to the second Commandment are, Gods Sovereignty over us, his propriety in us, and the zeal he hath

And, Are these Reasons why we should not worship him in any other way then what he hath appointed in his Word?

53. Q. Which is the third Commandment?

54. Q. What is required in the third Commandment?

Doth it require the Holy and Reverend use of Gods Names?

Of his Titles?

And, Of his Attributes?

And, Of his Ordinances?

Of his Word?

And, Of his Works?

O/, May any of these be used in an unholy and irreverent manner?

55. Q. What is forbidden in the third Commandment?

Doth it forbid all prophaning any thing whereby God makes himself known?

And, All abusing thereof?

hath to his own Worship * : Psal. 96. 2, 3, 6.
 u Psal. 45. 11. * Exod. 34. 13, 14.

53. A. The third Commandment is,
 [Thou shalt not take the Name of the Lord thy God in vain x. &c.]
 x Exod. 20. 7.

54. A. The third Commandment requireth the Holy and Reverent use of Gods Names, y, Titles, z, Attributes a, Ordinances b, Word c, and Works d.
 y Mat. 6. 9. Dent. 28.

58. z Psal. 68. 4. a Rev. 3. 4. b Mal. 1. 11, 14.
 c Psal. 138. 1, 2. d Job 36. 24.

55. A. The Third Commandment forbiddeth all Prophaning or Abusing of any thing whereby God makes himself

56. Q. What is the Reason annexed to the third Commandment?

Is it because the Lord our God will not suffer the breakers of this Commandment to escape his righteous judgments?

Do they not sometimes escape punishment from men?

And, may they not likewise escape Gods Righteous Judgments?

57. Q. Which is the fourth Commandment?

58. Q. What is required in the fourth Commandment?

Doth it require the keeping holy to God, such set times as he hath appointed in his Word?

Hath God expressly appointed one whole day in se-

self known *see Malach. 6. 7, 12. and 2. 2. and 3. 14.*

56. A. The reason annexed to the third Commandment is, that however the breakers of this Commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgments *f. 1 Sam. 2. 12. 17, 22, 29. 1 Sam. 3: 13. Deut. 28. 58, 59.*

57. A. The fourth Commandment is [Remember the Sabbath Day to keep it holy: Six dayes; &c. *g. g Exod. 20. 8, 9, 10, 11.*

58. A. The fourth Commandment requireth the keeping holy to God such set time as he hath appointed in his Word expressly

ch. 6.
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f.
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y

ten, to be a holy Sabbath to himself?

Or, Hath he left it to us to keep what time we please?

59. Q. Which Day of the Seven hath God appointed to be the weekly Sabbath?

Did God at first appoint the Seventh day of the week to be the weekly Sabbath?

And, Was this to be observed from the beginning of the world to the resurrection of Christ?

And, Is it to be observed still?

Or, The first day of the week ever since?

And, Is that to continue to the end of the World?

Is this the Christian Sabbath?

60. Q. How is the Sabbath to be Sanctified?

Is it enough to rest some part of that day?

Or, Must we rest all the day even from such worldly employments and recreations as are lawful on other dayes?

Or, From such things only as are at all times sinful?

Are not works of necessity and mercy to be done that day?

And

yes expressly one whole day in seven to be a holy Sabbath to himself b. b Dent. 5. 12, 13, 14.

59. A. From the beginning of the World to the resurrection of Christ, God appointed the seventh day the weekly Sabbath, and the first day of the week ever since, to continue to the end of the World, which is the Christian Sabbath: i Gen. 2. 2, 3. i Cor. 16 1, 2. Act. 20. 7.

60. A. The Sabbath is to be sanctified by a holy resting all that day & even from such Worldly employments and Recreations as are lawful on other dayes & spending the whole time in the publick and private Exercises of

And, May we spend the rest of the time idly?

Or, Must we spend the whole time in the publick and private exercise of Gods worship, except so much as is to be taken up in the Works of necessity and mercy?

Or, May we when we have spent some time in publick worship, spend the rest how we please?

No
of Gods Worship *m*, except so much time as is to be taken up in the works of necessity and mercy *n. k* *Exod.* 20. 8, 10. *Exod.* 16. 25, 26, 27, 28. *Neb.* 13. 15, 16, 27, 18, 19, 21, 22. *m* *Luk.* 4. 16. *Acts* 20. 7. *Psal.* 92. title. *Isa.* 66. 13. *Non* *Mat.* 12. 1, to 13.

6. Q. What is forbidden in the fourth Commandment?

Doth it forbid the omission of the duties required?

And, The careless performance of them?

And, the profaneing of the day by idleness?

Or, By doing that which is in it self sinful?

Or, By unnecessary thoughts, words and works, about worldly employments, and recreations?

61. A The fourth Commandment forbiddeth the omission, or careless performance of the Duties required *a*, and the profaneing the day by idlenesse *p*, or doing that which is in it self sinful *q*, or by unnecessary thoughts, words and works, about our callings and recreations *r. o* *Ezek.* 22. 26. *Amos* 8. 5. *Malac.* 1. 13. *p* *Acts.* 20. 7. 9. *q* *Eze.* 23. 38. *r* *Jer.* 17. 24, 25, 26. *Isa.* 58. 13. 62. A.

60. Q. What are the reasons annexed to the fourth Commandment?

Is not Gods allowing of us six dayes of the week for our imployments, the reason why we should the rather keep a seventh day holy to him?

And, doth not God challenge a special propriety therein?

And, Is not Gods own example, and his blessing the Sabbath day, a further reason for us to keep it holy?

61. Q. Which is the fifth Commandment?

62. Q. What is required in the fifth Commandment?

Doth it require the preserving the honour which belongeth to every one in their severall places and relations?

As Superiors, inferiors, or Equals?

Or, only the Honour due to our Natural Parent?

Or, Only to our Superiors

And,

62. A. The reason^s annexed to the fourth Commandment are, Gods allowing us six dayes of the week for our own imployments; his challenging a special propriety in the seventh, his own Example, and his blessing the Sabbath day. *f. Exod. 20. 9. & Exod. 10. 11.*

63. A. The fifth Commandment is, Honour thy Father and thy Mother, &c. *Exod. 20. 12.*

64. A. The fifth Commandment requireth the preserving the Honour, and performing the Duties belonging to every one in their severall Places and Relations, as Superiors, Inferiors, or Equals.

C

quais

And, Doth it require the performing all duties so be-
longing to them?

65. Q. What is forbidden
in the fifth Commandment?

Doth it forbid the neglect
of the Honour and Duty
which belongeth to every
one in their several Places
and Relations?

And, Doing any thing a-
gainst it?

Or, May we reproach or
disgrace our Superiors?

Or, Unduely oppose and
resist them?

Or, Disobey their Lawful
Commands?

Or, May we carry our selves
proudly and scornfully to-
wards our equals?

Or, Superiors?

66. Q. What is the Reason
annexed to the fifth Command-
ment?

Is there a promise of long
life and prosperity to all such
as keep this Commandment?

And, Are we to understand
this (and other such promi-
ses of temporal mercies)
without limitation?

Or, Only as it shall serve
for Gods glory and our own
good?

qually * Ephes. 5. 21.

x 1 Pet. 2. 17. y Rom.

12. 20.

65. A. The fifth Com-
mandment forbiddeth
the neglect of the Ho-
nour and Duty which
belongeth to every one
in their several Places
and Relations x. z Mas.

15. 4, 5, 6. Ezek. 34. 2,
3, 4. Rom. 13. 8.

66. A. The Reason
annexed to the first
Commandment is a
promise of long life and
prosperity (as far as it
shall serve for Gods
Glory and their own
Good) to all such as
keep this Command-
ment s. a Dent. 5. 16.
Eph. 16. 2, 3.

67. Q. Which is the sixth Commandment?

68. Q. What is required in the sixth Commandment?

Doth it require all lawful endeavors to preserve our own life?

And, to preserve the life of others?

Or, Is it sufficient that we do not take it away?

Or, May we use any unlawful means to preserve it?

29. Q. What is forbidden in the sixth Commandment?

Doth it forbid the taking away of our own life?

And, The taking away of our Neighbour unjustly?

And, Whatsoever tendeth thereunto?

Or, Doth it allow hatred and malice?

Or, Rash and immoderate anger?

Or, Reproaches and injuries which do not actually take away life?

And, Doth it forbid all putting of malefactors to death by the Magistrate?

Or, All taking away the lives of men in a lawful way or necessary defence?

70. Q. Which is the seventh Commandment?

71. Q.

67. A. The sixth Commandment is, [Thou shalt not kill b.] b Exod. 20. 13.

68. A. The sixth Commandment requireth all lawful endeavors to preserve our own life, and the life of others d. e Epb. 5. 28, 29. d 1 King. 18. 4.

69. A. The sixth Commandment forbiddeth the taking away of our own life, or the life of our Neighbour unjustly, and whatsoever tendeth thereunto e. e Acts 16. 28. 9. 6.

70. A. The seventh Commandment is, C 2 [Thou

[Thou shalt not Commit
Adultery f.] *f* Exod. 20.

14.

71. Q. What is required in
the seventh Commandment?

Doth it require the preservation of our own chastity?

And, The chastity of our
neighbours?

And, This in heart, speech,
and behaviour?

Or, Is it sufficient to avoid
gross acts of uncleanness?

yes

yes

yes

No

71. A. The seventh
Commandment requir-
eth the preservation of
our own and our neigh-
bours chastity in heart,
speech and behaviour g.
1 Cor. 7. 2, 3, 5, 34, 36.
Col. 4. 6. 1 Pet. 3. 2.

72. Q. What is forbidden in
the seventh Commandment?

Doth it forbid all unchaste
thoughts, words and actions?

Or, doth it allow unchaste
and wanton thoughts?

Or, Lascivious and wanton
words?

Or, Gestures?

73. Q. What is the eighth
Commandment?

yes

No

No

No

72. A. The seventh
Commandment for-
biddeth all unchaste
Thoughts, Words and
Actions h. b Mat. 15.
19. & 5. 28. Eph. 5. 3, 4.

73. A. The eighth
Commandment is,
[Thou shalt not steal i.]
i Exod. 20. 15.

74. Q. Which is required in
the eighth Commandment?

Doth it require the lawful
procuring and furthering of
our own wealth and out-
ward estate?

And, The wealth and out-
ward estate of others?

yes

yes

Or

74. A. The eighth
Commandment re-
quireth the Lawfull
procuring and fur-
thering the Wealth
and outward Estate
of

Or, Is it sufficient to look to our selves only, without regarding others?

No

Or, May we be altogether careless of either?

No

Or, may we use any sinful or unlawful way to procure wealth to our selves; or others?

No

75. Q. What is forbidden in the eighth Commandment?

Doth it forbid whatsoever doth or may unjustly hinder our own wealth or outward Estate?

yes

Or, The wealth and outward Estate of our Neighbour?

yes

Or, May we unjustly prejudice others to enrich our selves?

No

76. Q. What is the ninth Commandment?

77. Q. What is required in the ninth Commandment?

Doth it require the main-
taining and promoting of
truth between man and man?

yes

And, Of our own, and our
Neighbours good name?

yes

Especially in witness-bearing?

yes

Or,

of our selves and others; k. Gen. 30. 30.

1 Tim. 5. 8. Lev. 25. 35.

Deut. 22. 1, 2, 3, 4, 5.

Exod. 23. 4, 5. Gen. 47.

19, 20.

75. A. The eighth Commandment forbid-
deth whatsoever doth,
or may unjustly hinder
our own, or our Neigh-
bours Wealth, or out-
ward estate. 1. Prov. 21.

17. and 23. 20, 21. and

28. 19. Eph. 4. 28.

76. A. The ninth Commandment is,

[Thou shalt not bear false
witness m. & c.] m Exod.
20. 16.

77. A. The ninth Commandment re-
quireth the main-
taining and promoting
of Truth between
man and man, and
of our own, and our
Neigh-

Or, Is it enough to seek our own credit, though with prejudice to truth, or the good name of others?

Or, May we be careless of either?

78. Q. What is forbidden in the ninth Commandment?

Doth it forbid whatsoever is prejudicial to Truth?

And, Whatsoever is injurious to our own, or our Neighbours good name?

Is it not lawful sometimes to lie?

At least in smaller matters?

Or, For our own, or others advantages?

Or, For the preservation of our selves or others?

Or, For a good end?

79. Q. What is the tenth Commandment?

80. Q. What is required in the tenth Commandment?

Doth it require full contentment with our own condition?

Without the least motions or inclinations to the contrary?

Or, Is it enough that we do not use unlawful means to alter it?

neighbours good name

o, especially in witness-

No bearing p. n Zach. 8. 16.

o 3 John 12. p Prov. 14.

No 5, 25.

78. A. The ninth Commandment forbiddeth whatsoever is prejudicial to Truth, or injurious to our own, or our Neighbours good name q. q i Sam. 17.

28. Lev. 19. 16. Psalm 15. 3.

No

No

No

No

No

79. A. The tenth Commandment is, [Thou shalt not covet thy Neighbours house, &c.] Exod. 20. 17.

80. A. The tenth Commandment requireth full contentment with our own condition, and a right and charitable frame of spirit toward our Neighbour, and all that is

And, No

And, Must we have a right and charitable frame towards our neighbour, and all that is his?

Rejoicing in anothers good as in our own?

And, Sympathizing with others in affliction?

Or, Is it enough that we do not outwardly wrong them in any thing?

81. Q What is forbidden in the tenth Commandment?

Doth it forbid all discontentment with our own Estate?

Although but in the least motions or inclinations of the heart?

And, Envyng or grieving at the good of our neighbour?

And, All inordinate motions, and affections to any thing that is his?

May we wish his hurt?

Nor covet to have any thing that is his?

82. Q Is no man able perfectly to keep the Commandments of God?

Was not Adam able before his fall?

Is no meer man since the fall

is his, s. Heb. 13. 5.

1 Tim. 6. 6. Job 31. 29.

Rom. 12. 15. 1 Tim. 1.

5. 1 Cor. 13. 4. 5. 6. 7.

81. A. The tenth

Commandment forbid-

deth all discontentment

with our own Estate,

envying or grieving at

the good of our Neigh-

bour, and all inordi-

nate Motions and Af-

fections to any thing

that is his, s. 1 Kings

21. 4. Est. 5. 13. 1 Cor.

10. 10. Gal. 5. 26.

Jam. 14. 16. & Rom.

7. 7. 8. & 13. 9. Dent.

21.

82. A. No meer

man since the fall, is

able in this life per-

fectly to keep the

Commandments of

God

fully able in this life perfectly
to keep them?

No

Was not Christ able to do
it in this life?

yes

And, Was he not meer man?

No

Or, Was he God, as well as
man?

yes

Shall not the glorified
Saints in Heaven be able per-
fectly to keep the Command-
ments of God?

yes

And, Not in this life?

No

But do they daily break
them, in thought, word and
deed?

yes

83. Q. Are all Transgressions
of the Law equally hainous?

No

Or, Are some sins more
hainous in the sight of God
then others?

yes

Are some sins in themselves
more hainous than others?

yes

And, Are some sins made
more hainous, by reason of
several aggravations, than o-
therwise they would be?

yes

84. Q. What doth every sin
deserve?

Doth every sin deserve
Gods wrath and curse?

yes

In this only only?

No

Or, In that life which is
to come?

No

Or, Both in this life, and
that which is to come?

yes

Is not that too great a pu-
nishment?

No

Not

God y, but daily doth
break them in thought,
word and deed z, y

Eccles. 2. 20. 1 John 1. 8,
10. Gal. 5. 17. z Gen 6.
5. and 8. 21. Rom. 7. 6, to
21. Jam. 3. 2. to 13.

83. A. Some sins, in
themselves, and by rea-
son of several aggrava-
tions, are more hai-
nous in the sight of God
than others a. a Ezek.
8. 6. 13. 15. 1 Job. 5. 16.
Psal. 78. 17, 32, 36.

84. A. Every sin de-
serveth Gods wrath
and curse, both in this
life, and that which is
to come h. b Eph. 5. 6.
Gal. 3. 10. Lam. 3. 39.
Mat. 25. 41.

Not for the smallest sins?

No

85. Q. What doth God require of us that we may escape his wrath, and curse due to us for sin?

Is there any way to escape it?

yes

And, Shall all escape it?

No

Doth God require of us Faith in Jesus Christ, that we may escape it?

yes

And, Doth he require Repentance unto life?

yes

Or, Shall any escape Gods wrath and curse, that do not believe in Christ?

No

Or, Do not repent?

No

And, Doth God require of us Faith and Repentance?

yes

Or, Is it sufficient to say, Christ hath Believed and Repented for us?

No

Are there not outward means whereby Christ Communicateth to us the benefits of Redemption?

yes

And, Doth God require a diligent use of all these means?

yes

Or, May we safely neglect any of them?

No

Or, Use them carelessly?

No

Or, Can we expect ordinarily that they shall escape the wrath and curse of God who do not use them?

No

86. Q. What is Faith in Jesus Christ?

Is it a saving grace whereby we

we

85. A. To escape the wrath and curse of God due to us for sin, God requireth of us, Faith in Jesus Christ, Repentance unto life, & with the diligent use of all outward means, whereby Christ communicateth to us the benefits of Redemption d. c. Acts 20. 21. d Prov. 2: 1. to 6. and 2. 32. to the end. Isa. 55: 3.

86. A. Faith in Jesus Christ, is a saving grace,

we receive, and rest upon
Christ alone for salvation, as
he is offered to us in the Go-
spel?

Or, May we expect to be
saved by another, without
Christ?

Or, Together with Christ?

Or, To be saved by Christ
upon any other terms than as
he is offered to us in the Go-
spel?

Do we not receive, and
rest upon Christ for salvation
by any other graces?

Or, By our good works?

Or, Is it by faith only?

37. Q. What is repentance
unto life?

Is it a saving grace where-
by a sinner turneth from sin
unto God?

Or, May there be repen-
tance unto life, without a
turning from sin?

Or, Without turning to
God?

And, Doth this arise out of
a true sense of his sin?

And, A true apprehension
of the mercy of God in
Christ?

Or, May we expect a true
repentance without these?

Must there be a grief and
sorrow of sin?

And, A purpose of, and en-
deavour

grace whereby we re-
ceive, and rest upon him
alone for salvation, as
he is offered to us in
the Gospel f. *Heb. 39.*

f John 1. 1. 12. Isa. 26.

3. 4. Phil. 3. 9. Gal. 2.

16.

No

No

No

yes

38. A. Repentance
unto Life is a saving
Grace g, whereby a sin-
ner out of a true sense
of his Sin h, and ap-
prehension of the Mer-
cy of God in Christ i,
doth with grief and ha-
 tred of his sin, turn from
it unto God k, with full
purpose of, and endea-
vour after new obedi-
ence l. g *Act. 11. 18.*

h Acts 2. 37, 38. i Joel

2. 12. Jer. 3. 12, 19.

Ezek. 36. 31. l i Cor. 7.

11. Isa. 1. 16, 17.

38. A.

re-
him
as
in
39.
26.
2.
deavour after new obedi-
ence?

yes

Or, Can he be said to turn
from his sin to God, who
doth not grieve for it?

No

Or, Not hate it?

No

Or, Who doth not purpose
and endeavour after new o-
bedience?

No

88. Q. What are the out-
ward means whereby Christ
communicateth to us the bene-
fits of redemption?

Are his Ordinances the or-
dinary and outward means
thereof?

yes

Especially the Word, Sa-
craments, and Prayer?

yes

Are all these made effectual
to the Elect for Salvation?

yes

And, To them only?

yes

Or, Be they made effectual
to salvation to any that are
not elected?

No

89. Q. How is the Word
made effectual to Salvation?

Is the Word an effectual
means of convincing and
converting sinners?

yes

And, Is it effectual (when
they are converted) to build
them up in holiness and com-
fort through Faith and Sal-
vation?

yes

Is the reading of the Word
useful to these ends?

yes

But

88. A. The outward
and ordinary means
whereby Christ com-
municateth to us the
benefits of Redempti-
on, are his Ordinan-
ces, especially the Word,
Sacraments and Prayer,
all which are made ef-
fectual to the Elect for
salvation *m. m. Mat. 19.*

20. *Acts 2. 42, 46, 47.*

89. A. The Spirit
of God maketh the
reading, but especially
the Preaching of the
Word, an effectual
means of convincing
and converting sin-
ners, and of build-
ing them up in Holi-
ness and Comfort
through

But especially the preaching of the Word?

And, Hath the Word this efficacy of it self, without the Spirit?

Or, Doth the Spirit of God make it effectual for these ends?

90. Q. How is the Word to be read and heard, that it may become effectual to Salvation?

Will any negligent reading or hearing the Word, serve the turn?

Or, Must we attend upon it with diligence?

And, With Preparation?

And, With Prayer?

And, Must we receive it with Faith and Love?

And, lay it up in our hearts?

And, Practise it in our lives?

Or, is it enough to read or hear the Word, though we never regard to lay it up, or practise it?

91. Q. How do the Sacraments become effectual means of Salvation?

Is it from any vertue meerly in themselves?

Or, In him that doth administer them?

Or, Is it only by the blessing of Christ, and the working

through Faith unto Salvation n. n Neb. 8. 8.

1 Cor. 14. 24. 25. Ads

16. 18. Psal. 19. 8. Ads

28. 32. Rom. 15. 4. 2 Tim.

3. 15, 16, 17. Rom. 10.

13, 14, 15, 16, 17. & 1. 16,

90. A. That the

Word may become ef-

fectual to salvation, we

must attend thereunto

with diligence a, prepa-

ration p, and Prayer q,

receive it with faith and

love r, lay it up in our

hearts s, and practise it

in our lives t. o Pro. 8. 34:

p 1 Pet. 2. 1, 2. q Psal. 119.

18. r Heb. 4. 2. 2 Thes. 2.

10. s Psal. 119. 11. t Luke

8. 15. Jam. 1. 25.

91. A. The Sacra-

ments become effe-

ctual means of Salva-

tion, not from any

vertue in them, or in

him that doth admini-

ster them, but onely

by

ng of his Spirit

Do they become effectual
in all?

Or, Only in them that by
faith receive them?

yes by the blessing of
Christ *x*, and the work-
ing of his Spirit in them
that by Faith receive
them *x*. *x* 1 Pet. 3. 21.
Mat. 2. 11. 1 Cor. 3. 6, 7.
x 1 Cor. 12. 13.

91. Q. What is a Sacra-
ment?

Is it an holy Ordinance in-
stituted by Christ?

Or, Only of mans inven-
tion?

Is there any use therein of
sensible signs?

Are Christ and the benefits
of the Covenant thereby re-
presented, sealed and applied
to believers?

Or, Be they useless and em-
pty signs?

Or Do they signifie and
confirm Temporal blessings
only?

93. Q. Which are the Sa-
craments of the New Testa-
ment?

Baptisme and the Lords
Supper?

Are there no more Sacra-
ments of the new Testament,
but these two?

yes

No

yes

yes

No

No

yes

No

92. A. A Sacrament
is an holy Ordinance
instituted by Christ,
wherein by sensible
signs, Christ and the
benefits of the new
Covenant are repre-
sented, sealed and ap-
plied to Believers *x*.
x Gen. 7. 7, 10. Exod. 12.
chap. 1 Cor. 21. 23, 26.

93. A. The Sacra-
ments of the New Te-
staments, are Baptism *y*,
and the Lords Supper *z*,
y Mat. 28. 19. *x* Mat.
26. 26, 27, 28.

94. Q. What is Baptism?

Doth

94. A. [Baptisme is

a

Doth the Sacrament of Baptism signifie and seal our ingrafting into Christ, and partaking of the benefits of the Covenant of grace?

a Sacrament wherein the washing with water in the name of the Father, and of the Son, and of the holy Ghost, doth signifie and seal our ingrafting into Christ, and partaking of the benefits of the Covenant of grace, and our engagement to be the Lords *b*.

And, Doth it signifie and seal our engagement to be the Lords?

And, Is this done by washing with water, in the Name of the Father, and of the Son, and of the Holy Ghost?

a Mat. 28. 19. b Rom. 6. 4. Gal. 3. 27.

94. Q. To whom is Baptism to be administered?

Is Baptism to be administered promiscuously, to those that be out of the visible Church, as well as to those that are within it?

May not those that are not of the visible Church be baptized when they come to profess their faith in Christ, and obedience to Christ?

And, Not till then?

Are not the infants of such as are members of the visible Church to be baptized?

While they are Infants?

95. A. Baptisme is not to be administered to any that are out of the visible Church, till they professe their Faith in Christ, and obedience to him *c*, but the infants of such as are members of the visible Church are to be baptized *d. c Acts* 8. 36, 37. and 2. 28. *d Acts* 2. 38, 39. *Gen* 17. 10. with *Cal* 2. 11, 12, 2 *Cor* 7. 14.

96. Q. What is the Lords Supper?

Is it a Sacrament wherein by giving and receiving bread and Wine according to Christs appointment, his death is shewed forth?

Or, Is it sufficient that only bread be given and received?

Or, Only the Wine?

Or, Hath God appointed a giving and receiving both of the bread and wine?

And, Do we thereby shew forth Christs death?

Are the worthy receivers made partakers therein, of Christs body and blood with all his benefits to their spirituall nourishment and growth in grace?

Do all those that receive the Lords Supper, thus partake of Christ?

Or, only those that are worthy receivers?

Do they partake of Christs Body and Blood after a Corporal and Carnal manner?

Or, By Faith?

97. Q. What is required in the worthy receiving of the Lords Supper?

Must those that would worthily partake of the Lords Supper, examine themselves

96. A. The Lords Supper is a Sacrament, wherein by giving and receiving Bread and Wine, according to Christs appointment, his death is shewed forth; and the worthy receivers are, not after a Corporal and Carnal manner, but by faith made partakers of his Body and Blood, with all his benefits to their spiritual nourishment, and growth in grace, e 1 Cor. 11. 23, 24, 25, 26. and 10. 16.

97. A. It is required of them that would worthily partake of the Lords Supper, that they examine them-

of their knowledge to discern the Lords body?

And, of their faith to feed upon him?

And, Of their repentance, love, and new obedience?

Or, Can they partake worthily that are ignorant and cannot discern the Lords body?

Or, That do not believe?

Or, Not repent?

Or, They that have no love to God?

Or, To his Children?

Or, That do not endeavour to walk in new obedience?

Is there any danger of coming unworthily?

Do they that come unworthily eat and drink judgment to themselves?

98. Q. What is Prayer?

Is it only to repeat some words, though without affection and understanding?

Or, Is it an offering up of our desires to God?

For things agreeable to his will?

May we pray to none but God?

Not to Saints or Angels, or the Virgin Mary?

Nor, To Images?

Must we pray in Christs Name?

And

themselves of their knowledge to discern

the Lords body *f* of their faith to feed upon

him *g*, of their repentance *b*, love *i*, and new

obedience *k*, lest coming unworthily they eat

and drink judgment

to themselves *l*. *f* 1 Cor.

11. 28, 29. *g* 2 Cor. 13. 5.

b 1 Cor. 11. 31. *i* 1 Cor.

19. 16, 17. *k* 1 Cor 5. 7, 8.

l 1 Cor. 11. 28, 29.

98. A. Prayer is an

offering up of our desires to God *m*, for

things agreeable to

his Will *n*, in the

Name of Christ *o*,

with Confession of

our sins *p*, and thank-

full acknowledgment of his Mercies *q*.

m Psal. 62. 8. *n* 1 Jobu

5. 4. *o* John 16. 23.

p Psalm

And, In this onely ?

yes Psal. 32. 5, 6. Dan. 9: 4.

Trusting in him, and none
else, for making our Prayers
accepted ?

yes q Phil. 4. 6.

Or, May We pray in the
name of any other ?

No

Or, For things sinful, or
not agreeable to Gods will ?

No

Must we In our Prayers
confess our sins ?

yes

And, Thankfully acknow-
ledge Gods mercies ?

yes

99. Q. What Rule hath God
given for our Direction in
Prayer ?

Is the whole Word of God
of use to direct us in Prayer ?

yes

And, Is that form of Prayer
which Christ taught his Dis-
ciples (commonly called the
Lords Prayer,) a more special
rule of direction ?

yes

99. A. The whole
Word of God is of use
to direct us in Prayer, r,
but the special rule of
direction is, that form
of Prayer, which Christ
taught his Disciples,
commonly called, The
Lords Prayer s. r 1 John
5: 14. s Mat. 6. 9, 10, 11,
13. with Luk. 11. 2, 3.

100. Q. What doth the
Preface to the Lords Prayer
teach us ?

Do these words [Our Fa-
ther which art in Heaven,]
teach us to draw near to God
with all holy reverence ?

yes

And, Confidences
As Children to a Father ?

yes

100. A. The Preface
of the Lords Prayer,
which is [Our Father
which art in Heaven]
teacheth us to draw
near to God, with all
holy reverence, and
D COR-

That

That is able to help us? *yes*
 And, Ready to help us? *yes*
 Or, May we pray irreverently? *No*
 Or, Distrustfully? *No*
 Doubting of Gods Power to help us? *No*
 Or, Of his willingness to help us? *No*
 And, Do they teach us to pray with others? *yes*
 And, For others? *yes*

101. Q. What do we pray for in the first Petition?

Do we pray in these words [*Hallowed be thy Name*] that God would enable us, and others, to glorifie him in all that whereby he makes himself known

In his Titles, Attributes, Ordinances Word and Works? *yes*

And, That he would dispose all things to his owne Glory? *yes*

Or, May we be altogether careless of Gods Glory? *No out.*

102. Q. What do we Pray for in the second Petition?

Do we pray in these words [*Thy Kingdom come*] that Satans Kingdom may be destroyed? *yes*

Or,

confidence, as children to a Father, able and ready to help us, and that we should pray with, and for others: *Mat. 6. 6. & Rom. 8. 15 Luk. 11. 13. & Acts. 12. 5. 1 Tim. 2. 1, 2.*

101. A. In the first Petition, which is [*Hallowed be thy Name* x] we pray, that God would enable us and others to glorifie him in all that whereby he makes himself known y, & that he would dispose all things to his own glory x. x *Mat. 6. 9. y Psal. 67. 2, 3. z Psal. 38. through-*

102. A. In the second Petition, which is [*Thy Kingdom come*] we pray that Satans Kingdome may

Or, May Satans Kingdome
and Gods Kingdom stand to-
gether?

No

That the Kingdom of grace
may be advanced?

yes

Our Selves and others
brought into it, and kept in
it?

yes

And, That the Kingdom of
glory may be hastened

yes

may be destroyed *b*, and
that the Kingdome of
grace may be advanced
c, our selves and others
brought into it, and
kept in it, *d*, and that
the kingdom of Glory
may be hastened *e*. *Mat.*
6. 10. b psa. 68. 1. 18. c.
Rev. 12. 10, 11. d 2 Thes.
3. 1. Rom. 10. 1 John
27. 9, 10 e Rev. 22. 20.

103. What do we Pray for
in the third Petition?

Do we pray in these words
[Thy will be done in Earth, as
it is in Heaven] that God by
his grace would make us able
to know his will?

yes

And, To obey it?

yes

And, To submit to it?

yes

And, That in all things?

yes

As the Angels do in Hea-
ven?

yes

May not we in some things
disobey his will?

No

Nor grudge at it?

No

Nor Prefer our own wills
before it?

No

But must we know, obey,
and submit to it in all things?

yes

Aro

103. A. In the third
Petition. which is [Thy
Will be done in Earth as
it is in Heaven] we pray
that God by his Grace
would make us able and
willing to know, obey,
and submit to his will in
all things *g*, as the An-
gels do in Heaven *b. f*
Matth. 6. 10. g Psa. 67.
throughout, Psa. 119. 36
Mat 3 26. 9. 2 Sam 15.
25. Job. 1. 21. b Psa. 103.
20, 21.

Are We not able or willing
to it of our selves ?

No

And, Can we not be made
willing and able but by his
grace ?

No

104. Q. What do we Pray
for in the fourth Petition ?

Do we Pray in these words
[Give us this day our daily
Bread] that we may receive
a competent portion of the
good things of this life ?

yes

And, That of Gods free
Gift ?

yes

And, Enjoy his blessing
with them

yes

Cannot we our selves pro-
cure them by our industry ?

No

Nor deserve to have them
bestowed on us ?

No

Or, Blessed to us ?

No

And, Cannot they do us
good of themselves without
Gods blessing ?

No

105. Q. What do we Pray
for in the fifth Petition ?

Do we pray in these words
[Forgive us our debts as we
forgive our debtors] that God
for Christs sake would freely
pardon all our sins

yes

Are we by our sins become
debtors to Gods Justice

yes

Cannot we our selves sa-
tisfie Gods Justice, and so
Pay that debt

No

Nor have them forgiven us

for

104. A. In the fourth
Petition, which is, [Give
us this day our daily
Bread] we pray that of
Gods free Gift we may
receive a competent
Portion of the good
things of this life, and
enjoy his blessing with
them k. i Mat. 5. 11.
k Prov. 30. 8. 9. Gen. 28,
20. 1 Tim. 4. 4. 5.

105. A. In the fifth
Petition, which is [And
forgive us our debts, as we
forgive our debtors] we
Pray that God for
Christs sake would par-
don all our sins, which
we are the rather en-
couraged to ask because
by his grace we are
ennabled from the
heart

Q. And, Is none but God able to do it for us?

No

Q. What doth the conclusion of the Lords Prayer teach us?

Do these words [For thine is the Kingdom, and the Power, and the Glory, for Ever, Amen] teach us to take our encouragement in prayer from God onely

Or, Can we have sufficient encouragement from our selves or any other creature

No

And, Are we in our prayers to praise him

yes

Ascribing to him the Kingdom, or absolute Sovereignty over all things

yes

And, Almighty Power to do all things

yes

And, Infinite Majesty, and Glorious Excellency above all things

yes

Or, Is any Creature exempt from his Authority

No

Or, Is any thing, too hard for his Power

No

Or, Any Creature equal to him in Glory

No

Do we say Amen in testimony of our desire and assurance to be heard?

yes

107. A. The conclusion of the Lords prayer which is [For thine is the Kingdom, and the power and the glory, for Ever, Amen] teacheth us to take our encouragement in prayer from God onely, and in our prayers to praise him, ascribing Kingdom, Power and Glory to him, and in testimony of our desire and assurance to be heard, we say, Amen, 1. Mat. 6. 13. 2. Dan. 9. 4, 7, 8, 9, 16, 17, 18, 19. 3. 1 Chron. 29 10, 11, 12, 13. 4. 1 Cor. 14, 16. Rev. 2. 220, 21,

FINIS.

The Ten COMMANDMENTS, Exod. 20.

GOD Spake all these Words saying, I am the LORD thy God, which brought thee out of the Land of Egypt, out of the house of bondage.

I. Thou shalt have no other Gods before me.
II. Thou shalt not make unto thee any Graven Image, or any likeness of any thing that is in Heaven above, or that is in the Earth beneath, or that is in the Water under the Earth; Thou shalt not bow down thy self to them, nor serve them; For I the LORD thy God, am a Jealous God, visiting the iniquity of the Fathers upon the Children, unto the third and fourth Generation of them that hate me, and shewing mercy unto thousands of them that love me and keep my Commandments.

III. Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him Guileless, that taketh his Name in vain.

IV. Remember the Sabbath day to keep it holy: for six days shalt thou labour, and do all thy work: but the Seventh day is the Sabbath of the LORD thy God; in it thou shalt not do any work, Thou, nor thy Son, nor thy Daughter, thy Manservant, nor thy Maid-servant, nor thy Cattel, nor the Stranger that is within thy Gates: For in six dayes the LORD made Heaven and Earth, the Sea, and all that in them is, and rested the Seventh day: wherefore the LORD blessed the Sabbath day, and hallowed it.

V. Honour thy Father and thy Mother, that thy dayes may be long upon the Land which the LORD thy God giveth thee.

VI. Thou shalt not Kill.

VII. Thou shalt not commit Adultery.

VIII. Thou shalt not Steal.

IX. Thou

IX. Thou shalt not bear false witness against thy neighbour.
X. Thou shalt not cover thy Neighbours House, thou shalt not cover thy Neighbours Wife, nor his Man-servant, nor his Maid-servant, nor his Oxe, nor his Ass, nor any thing that is thy Neighbours.

The LORDS PRAYER, Mat. 6.

Our Father which art in Heaven. Hallowed be thy Name, Thy Kingdome come. Thy will be done on Earth as it is in Heaven, Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation. But deliver us from evil: For thine is the Kingdome, and the Power, and the Glory, for ever. Amen.

THE CREED.

I believe in God the Father Almighty, Maker of Heaven and Earth, And in Jesus Christ his only Son our Lord, which was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was Crucified, Dead and Buried, He descended into Hell, the third day he arose from the dead, He ascended into Heaven and sitteth on the right hand of God the Father, Almighty. From thence he shall come to judge both the quick and the dead. I believe in the Holy Ghost, the Holy Catholick Church, the Communion of Saints, the forgiveness of sins, the Resurrection of the Body, and the Life Everlasting. Amen.

FINIS.

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Note, that where-ever you find one figure or more in the Table, annexed to any word, it refers you to that Answer in the lesser Catechism, that is numbred by that Figure; where the word is explained.

Note also: That the several Figures annexed to the words in the Table, do shew that *such* or *such* a word is taken in several senses, and in such an Answer is taken *thus*, in another Answer otherwise, v. g.

Condition, 12. i. e. This word in the 12. Answer signifies, a special clause of a Covenant or Agreement. But,

Condition, 27, 80. In those two Answers, viz. 27. 80. It signifies a certain manner of Life or being.

AN
ALPHABETICAL TABLE

Explaining
The meaning of those difficult Words and
Phrases, which are in the late Assemblies
Shorter Catechism.

A

T*o abuse.* To use to a wrong end, contrary to that
for which the thing is intended.

To accept. To take, esteem, or account.

To accompany. To go with or together.

To acknowledge. To take publick notice of, and re-
own with particular respect and affection.

To acquit. To discharge, and free from guilt and con-
demnation.

An act. An inward motion, or working of a soul or spirit.

An action. The outward doing or working of a thing.

Adam. The first man created by God, so called because
made of red earth or clay.

To administer. To give out, or distribute by way of office.

Adoption. Taking of one that is a stranger to be as a Son,
and giving him a right to an inheritance; or a taking
one to be his child by favour, who is not so by nature.

Advanced. Lifted up, or set on high.

Adultery. Corrupting of a married persons chastity.

Affections. Motions of the sensitive appetite, whereby
some

Some good or evil proposed by the Phanſie, is purſued or avoyded.

Aggravation. That which makes an offence more grievous, or that which adds load, weight or burden.

Agreeable. Suitable, meet, according to.

Allowing. Giving free leave to do a thing.

Amen. So it is, ſo it ſhall be, ſo let it be, Verily, Truly.

Angels. Holy Spirits, which God imployes as Meſſengers to do him ſervice, both in Heaven and Earth.

Annexed. Joyn'd or added to another thing.

Application. Particulars ſetting or putting one thing to another, making any thing meet with another.

To appoint. To command, ordain, or ſet down as a Law or Rule.

Apprehenſion. A cleer perceiving by the underſtanding, and laying hold on an Object propoſed.

Ascending. Going up, or climbing up.

Aſcribing. Giving, granting, or imputing to.

As our ſelves. As truly, as fervently, as conſtantly, *Anſ. 43*

Aſſurance. Certain and infallible knowledge, and perſwaſion of the mind.

To attend. To give diligent heed unto, to wait upon.

Attributes of God. Thoſe eſſential excellencies or properties aſcribed or given to God, whereby his Nature is made more diſtinctly known to us, and diſtinguiſhed from all other things.

B

Baptiſm. Dipping into, waſhing or ſprinkling with water.

To believe. To aſſent or give credit to any truth propoſed to the underſtanding.

Believers. Such as truly receive and reſt on Chriſt for ſalvation, as he is offered in the Goſpel.

Benefits. Good turns done, favours, good deeds.

Bleſſed. Happy in injoying God, the chiefſt good.

God

God blessed. Ordained to be an effectual means of blessing, *Answ.* 57.

Bondage, Slavery, thralldome, vassalage.

C

Calling effectual. See *Answ.* 30.

Carnal. Fleshly.

Challenging. Laying claim to a thing as a mans own, and daring any one that shall oppose that claim.

Chastity. Abstaining from lust and inordinate desire, of Men or Women.

Christ. Anointed as Kings, Priests and Prophets, were wont to be, when set apart to their several Offices.

Church visible. A society made up of all such, who in all ages, and places of the World, profess the true Religion, and of their children.

Commandment. A charge given by one in Authority, whereby something is bid or forbidden to be done.

To communicate. To give, bestow, or impart to another.

Communion with God. Sweetest intimacy, acquaintance or fellowship with God, and enjoying of his gracious presence and comforts.

Competent. Fit, surable, agreeable to our necessities and conditions.

Comprehended. Briefly contained in.

Conclusion. The close, finishing, shutting up, or end of a thing.

Condition. *Answ.* 12. A special term, or clause, on the fulfilling whereof, the performance of a Covenant wholly depends.

Condition. *Answ.* 17. 80. A certain estate, or manner of life or being.

Confession. An open declaring, and acknowledgment of a fault before God or Man.

Confidence in God. Firm trust and reliance upon God, and his faithfulness, for obtaining our desires, and hopes, of what he hath promised.

Confer-

Conformity. Likeness, Resemblance, Suitableness.

Conquering. Over-coming, getting victory over.

Conscience. That faculty, or act, of the soul of man, whereby, reflecting on its self, and wayes, it either accuserh, or excuseth, and passeth a Judgment on it self in reference and subordination to the righteous Judgment of God.

Consists. Stands in or is made up of.

Contained. Held, or kept within such bounds and limits.

Contentment. A quiet frame of spirit, freely submitting to, and taking complacency in Gods dispose, in every condition.

Continual. Without ceasing, that which still lasts, and remaines whole, entire, without intermission.

Converting. Turning men from sin to holiness, from the power of Satan to God.

Convincing. So clearly and fully proving, that the understanding hath nothing to reply against the Light and evidence of the argument alleged.

Corporal. Bodily, or that pertaineth to the Body

Corruption. Spoyling, depraving, rotteness, infection.

Covenant of Life, or First Covenant. Gods agreement with Adam, and promise of eternal life to him, and his posterity, on condition of his perfect, personal, and perpetual obedience.

Covenant of grace, or New Covenant. Gods free offer and promise of life, and salvation by Christ, to all sinners that shall believe in him.

To cover. Inordinately and immoderately to desire, and long after.

Counsel of God. Gods discerning a most wise reason of all things, and actions, and ordering them accordingly.

To Create. To make all things out of nothing, or out of somethings, that had no disposition to be made such a thing.

Curse of God. The worst of evils threatened by God, to be inflicted upon the breakers of his Law. *Dearb*

Death Temporal. A separation of the soul from the body
Spiritual. A death in sin, or an utter want of holiness,
 And proneness to ill sin.
Eternal. A separation of soul and body from the com-
 fortable presence of God, and undergoing most
 grievous torments in Hell for ever.

Debts. Answ. 105. Sins by which we become bound,
 and liable to divine Justice.

Decrees of God. Answ. 7. The mind or intention of God

To defend. To preserve or keep safe from danger.

To deliver. To set at liberty or to set free from danger.

Descending. Coming down, springing or issuing from,
 or born of.

Deserves. Justly merits, and is as worthy of, as a servant
 is of wages.

Desires. Humble requests or suits, or those affection of
 the soul, whereby it is carryed out in longing after
 the enjoyment of some absent good.

Destroyed. Cast, thrown down to the ground.

Diligent. Studious, careful, industrious.

To direct. To instruct, or shew the way, or manner
 how a thing is to be done.

To discern the Lords body. Not only to know the mean-
 ing of the outward Elements and actions, but to re-
 mind the body and blood of Christ, as to have the
 soul and carriage suitable thereunto.

Disciples. Scholars, such as are taught and instructed by
 others.

Discontentment. Not being pleased with Gods dispose,
 but murmuring, repining and quarrelling against his
 Providence.

To dispose. To put, set, or place in order.

Distinct. Really divided and severed from another.

Divine. Belonging to God.

Dominion. Lawful Rule, Power, Lordship, Government
 or Authority over others.

Duty. That which we owe to another, and ought to be done.

To dye to sin. To make it our daily study and practice to subdue and mortifie the body of corruption, and all the lusts and motions of the flesh.

E

Effectual. Which hath power enough, or strength and force sufficient to bring that to pass which is intended or attempted, and doth accordingly accomplish it. *Egypt.* A Country in *Africa*, where the Israelites suffered hard bondage under *Pharaoh* and his people.

Elect of God. Some of Mankind, by God from all eternity, pickt and culled from the rest, and chosen in Christ unto everlasting Glory.

Embrace. To receive lovingly, and to entertain kindly, as it were, with both the Arms.

To enable. To make able, to give power & strength unto.

Encouraged. Made more bold, having the heart and spirits more raised and stir'd up.

End of man. That which God chiefly intended in creating Man, and at which man should principally aime in all his thoughts, words and actions.

Endeavour. Assaying, attempting, putting forth our utmost strength to do a thing.

Engagement. A solemn promise, and that, as it were, by laying down some pledge or pawn before an officer.

To enjoy God. To delight ones self in the gracious presence of God, & to have sweet communion with him.

Enlightning. Bringing light into that which was dark.

Entire. Whole, not broken, having all its parts complear.

Envy. Whereby a person is apt to pine, and grieve at anothers prosperity and welfare.

Escape. To fly from, or avoid.

Especially. Chiefly, principally.

Estare. A certain standing, or fixed manner, or condition of Being.

Eternal

Eternal. That which neither hath, nor can have, either beginning, succession or ending.

Evil. That which is hurtful, to soul, or body.

Exaltation. A lifting up, an high, raised, honourable, glorious condition.

To examine. To search or try, as Men do by a ballance or Touch-stone, the true nature or weight of a thing.

Example. A pattern, or something to follow, imitate, or avoid.

Exercise. The use, practice, or usual doing of any thing.

To execute. To do or perform what is intended, or enjoined.

Expressly. Plainly, or in so many words.

F

Faith. Justifying, *Ans.* 86. 30, 33.

Faith. *Ans.* 90. Believing that to be true, whatsoever is revealed in the word, for the authority of God that speaks it, who is truth it self.

Fall. Adam's falling from his state of innocency, holiness and happiness, into a state of sin and misery.

God the Father. The first person of the Trinity by an eternal generation begetting God the Son.

Female. A Woman, or one of the she-kind.

To forbid. By way of authority to charge a Person not to do a thing.

A Form. A set manner of so many words to be commonly used. *Ans.* 99.

Frame of Spirit. Temper or disposition of spirit.

Freely. Of meer good will, without the least merit, or desert.

Freedome of will. That natural liberty of the will, by which, of its own accord, it moves it self either towards, or from an object: and is neither forced, nor by any absolute necessity determin'd to good or evil.

Genra.

Generation. Begetting, or bringing forth a child, or offspring, or issue.

Ghost, or Holy Ghost, or Spirit. God the holy Spirit the third person of the Trinity, eternally proceeding from God the Father, and God the Son.

To glorifie God. Highly to esteem and to declare, to make known the surpassing worth, excellency, and praise of God.

Glory. Answ. 38. The splendor, brightness, and shining of a thing, rising from the real perfection and excellency it hath above other things.

Glory. Answ. 37. The perfectly holy and happy estate of the souls of believers, which at death are received into the highest Heavens, and do there behold the face of God.

Glory of God. Answ. 16. The admirable worth and excellency of the divine nature, whereby he infinitely surpasseth all Creatures, and deserves to be most highly esteem'd, prais'd, honour'd, and admir'd.

God-head. The essence, being, or nature of God.

Good. That which in its own nature is desirable, and fit for use and comfort of other creatures.

Goodness of God. Whereby God is infinitely good and kind in & of himself, & bountiful to all his creatures.

Governing. Ruling, guiding, as Pilots do a Ship by its Stern and Rudder.

Gospel. The joyfull news and message, or glad tidings of salvation of sinners by Christ Jesus.

Grace. Answ. 36. 36. An habit of holiness infused into, & wrought in the soul by the Spirit and Word of God, whereby it is made conformable to the will of God.

Growth in grace. Increasing in grace, or a rising from one degree of grace to another.

Free grace of God. Answ. 33. The love, favour, or good pleasure of Gods will, which he vouchsafes to his elect without the least merit or desert of theirs. *Gra-*

Graven Image. The picture or likeness of any thing artificially carv'd, or cut with any tool or instrument.

Guilt. The liableness or owing over of a person to punishment, by reason of an offence committed by him.

Guiltless; Not hold him guiltless. *Ans.* 13. So far from acquitting him as innocent; as that he will severely punish him.

Hainous. Heavy, weighty, grievous.

Hallowed. Sanctified, or set apart from a common to an holy use.

Hatred. Whereby the soul shrinks and flies from that which it apprehends to be hurtful; and desires the destruction of it.

Heart. The will and affections of the soul.

From the Heart. *Ans.* 105. Sincerely, truly, unfeignedly:

Heaven. The place and state of glorious Angels; and glorified Spirits; where God doth most specially and immediately manifest himself and his glory.

Hell. The place and state of damned Devils and reprobates; where the wicked are shut out from God's favourable presence; and are punished with unspeakable torrents in body and soul; with the Devil and his Angels for ever.

Holy. Pure and free from sin, iniquity and uncleanness.

Holiness of God. Whereby God gives himself wholly to himself, being infinitely pure and free from all evil and iniquity.

Holiness of Man. A conformity or similitude of the whole man to the nature and will of God, whereby a man gives himself to God, in doing all for, and to him.

To honour. Highly to esteem, and reverence the worth & excellency we see in another, and to declare this our esteem in respectful and humble words and behaviour.

Humiliation. Casting down to the ground; or, a low, mean, poor, afflicted condition.

Jealous.

Jealous God. God, that is most highly angry with those that worship any other besides or with himself, and this arising out of the dear love he bears to his own worship, and fear least it should be common to another.

Jesus. A Saviour or Preserver from sin and wrath.

Image of God. The likeness or resemblance of God.

Immediately. Presently, instantly, without any space of time coming between.

Imputed. Answ. 33. Christs Righteousness imputed by God to us, i. e. Gods accounting Christs Righteousness as truly ours, as if we had in our persons performed it.

Increase. See growth in grace.

Infants. Sucking Babies that cannot speak.

Inferiours. Those that are below us in age, gifts, place, or authority, in Family, Church or Common-wealth.

Infinite. Without end, measure, bounds or limits of its being, time, place and perfection.

Ingrafting. Putting or setting into, or union with.

Injurious. Doing wrong.

Inordinate. Not rightly ordered according to the Rule.

Instituted. Ordained, appointed.

Intercession of Christ. Christs appearing as a publick person in the presence of God for us; willing and desiring his Father to accept of his obedience and satisfaction in behalf of all his Blesst, and that they may enjoy the benefits by it purchased.

Joy in the holy Ghost. The most ravishing apprehension of Gods special love, caused by the holy Ghost, filling the heart with joy unspeakable.

To judge. To give sentence for or against, to acquit or condemn.

Judgment. Answ. 56. Punishment inflicted on any for an offence according to the sentence of a Judge.

Day of Judgment. Time when Christ shall pass a general and final sentence, on Angels and Men; decreeing some to eternal life, and others to eternal death.

Justice of God. Whereby God in all things wills that which is right and just, and renders to every creature his due.

Justification. Declaring or pronouncing a person to be righteous, and freeing of him from condemnation.

K

King. One that hath single and highest authority over a People.

Kingdom of Satan. Whereby the Devil rules in the hearts and lives of wicked men, as an usurping and cruel tyrant.

Kingdom of Grace. Whereby Christ by his Word and Spirit, rules in the hearts and lives of Believers.

Kingdom of Glory. Whereby God shall reign over Angels and Saints in Heaven, and they reign with him for ever.

To know God. Rightly to apprehend God, to be such an one as he reveals himself to be in his word and work.

Knowledge. The right apprehension or perceiving of an Object proposed to the understanding.

L

Law. Moral Law. That rule of life or manners given by God to all Mankind, to be universally and perpetually observed by them.

Liable. Lying open to, obnoxious or subject to.

Living God. In opposition to dead Idols, whereby God doth put forth all such actions, as are suitable to his divine nature.

The Lord. Jehovah, the Sovereign Lord, God, that hath his being in, and of himself, and gives being and continuance to all things.

Love. Ans. 42. Whereby the Soul is carried out unto, and pleaseth it self in union with any thing that it apprehends to be good, and suitable to its desires.

To live to righteousness. To A& according to the Dictates
of

[1]
of the Spirit, and Rule of the Word of God, and to
exercise all those graces that are planted in us by
the Spirit of God.

M

Maintaining. Upholding, preserving.

Male. A Man, or of the He-kind.

Meer Man. Being only man, and nothing else.

Means. Middle things between two extreems, made
use of, to obtain an end proposed.

Members. Several distinct integral parts of a body.

Mercy of God. Whereby God pities, and is ready to
help the poor creature that is in misery.

Misery. A sad, wretched condition, that renders a
man the proper Object of mercy.

Mind. The understanding, or that faculty of the soul,
whereby we apprehend truth, discourse and argue.

Motions. Ans. 81. Thoughts, stirrings, lustings of the soul.

N

Name of God. Any thing whereby God makes himself
known to us, especially *Jehovah, Adonai, Elobim.*

In the name of the Father, Son and holy Ghost. Either by
authority derived from, or in expectation of bles-
sing by, or being consecrated unto the worship
and service of Father, Son, and holy Ghost.

In the name of Christ. In obedience to Christs command,
and in confidence of his promises, merit, and medi-
ation, to ask mercy for Christs sake.

Nature. The constitution of the whole Man, as made up
of soul and body, with all the faculties of the soul,
and members of the body.

Works of necessity. Such as ought not to be omitted, and
yet could not be done before, nor can be done
after.

Neighbour. Not only those that live nigh unto us, or are
nearly

nearly related to us, but all mankind, who are near unto us by nature, being of the same flesh and blood with us.

Neglecting of. Not doing, nor minding, nor regardful of, **New obedience.** Such as springs from a new Principle, Gods Spirit, and is performed by a new Rule, Gods word, and to new ends, Gods glory, and our own salvation.

Not any work. Answ: 57. None of the works of our civil particular callings.

Obedience. Whereby the rational Creature sweetly joyns with the will of its Superior, doing what he commands, and forbearing to do that he forbids.

Observing. Marking, taking heed to, attending upon.

Offering up. Bringing and presenting to anothers acceptance.

An Office. A special charge or duty committed to one to be performed by him.

Omission. Not doing, or leaving undone something commanded.

Ordinances of God. Gods Laws, Statutes, Decrees, or those religious waies of worship, which God hath appointed in his word.

Original Righteousness. That perfect conformity to the will of God, with which God endued Adam in his first Creation.

Original sin. That corruption of our whole nature drawn from our first Parents, whereby we are utterly indispos'd, disabled, and made opposite to all serving good, and wholly inclined to evil.

P

Parents first. Adam and Eve, the two persons from whom all mankind descended.

To pardon. To forgive, to free from the guilt of sin, which binds us over to punishment.

Peace of Conscience. When the conscience apprehending God to be reconciled to it by the blood of Jesus, ceaseth to accuse and condemn, and excuses, and acquits us to, and before God.

Perfect. To which nothing is wanting, but it is thoroughly finished.

Performance. Doing thoroughly, and bringing of a work to its full perfection.

Perseverance in grace. Continuing constant, standing steadfast to the end; so as not to fall totally and finally from the state of grace.

Person. One entire, distinct, incommunicable, rational subsistence.

Person of the God-head. An incommunicable subsistence of the divine nature, distinguished from every other thing and person by its personal property.

Petition. Humble desire, request, suit by word, or writing.

To persuade. Fully to prevail with one by counsel, or argument, so as to make him willing to do a thing.

Portion. A certain part or measure given out to one, as his due, or as that which is allotted.

Posterity. Those that follow after others, or those that proceed from others' loins, or come behind others.

Power. Might or strength whereby a person is able to do much.

Power of God. Whereby God is able to do all things possible to be done, and which are not contrary to his Nature, Truth, and Will.

Practise. To act, do, perform.

To praise God. To speak well of God, to bless him, to declare his excellencies.

Preaching of the word. Publick opening and applying of the word by an Officer therunto appointed and ordained.

A Preface. That which was spoken or written before another thing.

Prejudicial. Injurious, hurtful, doing wrong as it were by fore judging.

Preparation. Providing or making fir, and ready beforehand.

To preserve. To save or keep from hurt or danger.

Principally. Chiefly, in the first place, before, and above others.

A priest. One whose Office it was to offer sacrifice for the expiating of sin, and to pray and intercede for the people.

Private. Either done in families or in secret by our selves.

A Priviledge. A special favour vouchsafed to some above others.

To Proceed from. To come or spring from.

To procure. To provide, by care and study to get or obtain.

Profaning. Turning holy things to an unholy use.

To profess. Openly to own and avouch; publicly to declare before an Officer.

Promise of God. A declaration of Gods mind, wherein he engageth to do this or that good to his creature.

Promoting. Advancing, lifting up, causing to move forward.

A Prophet. One that foretels things to come, or that declares the mind and will of God to the people.

Propriety. Such a special and peculiar interest in a thing, that it belongs to one, and to none other.

Prosperity. A joyfull and happy outward estate and condition, answerable to our just desires, and hopes.

Providence of God. Answ. 11.

Publick: Open and before others.

Punishment: Pain, penalty, suffering, or torments, justly inflicted on any for any offence.

Purchased: Bought, procured or obtained, with a valuable price.

Pure: Clean or free from any corrupt mixture or defilement.

Purpose: Resolving in ones mind, fixing of the mind and Will on some peculiar thing to be done.

Reason: A just cause or argument, to stir us up, either to do or not to do a thing.

Reasonable soul: That can discourse, and rightly draw and conclude one truth from another.

To receive: To take, accept, embrace, or lay hold on.

To reconcile: To make peace between those that are at variance.

Recreations: Such exercises as refresh and delight a Man after his strength and spirits are much wasted with study and labour.

To redeem: To deliver and free a Captive from slavery, by paying down a valuable price or rancome.

Relation: That respect or reference, which one person or thing hath to another, so that one cannot be supposed without the other.

To remember. *Ans.* 57. To call things past to our memory, diligently to consider a thing, beforehand and accordingly so prepare for it.

To restore: To make new again, or to restore a thing to its first and primitive perfection.

Repentance unto life. *Ans.* 88.

Represented: Lively set forth, or as it were brought into presence, and laid before us.

To require: To demand, exact, or command by way of Authority.

To rest upon Christ. To lay our selves upon, to put trust and confidence in Christs merits, and mediation.

God rested. Answ. 57. God ceased from creating any more distinct kinds or sorts of things.

To restrain. To hold back as with a Bridle, to keep in, within certain bounds and limits.

Resurrection. Rising again of the Body from the state of death.

To reveale. To take off a vail, or any thing that covers a thing from being seen; to discover or make known, or open, or disclose.

Reverence. An humble awe and fear mixt with love and honour, arising from the apprehension of a Superiours excellency.

Righteousness of Man. A sincere and constant purpose and endeavour to give to our selves and others that which is due.

Righteousness of Christ. The holiness of Christs nature, together with his most perfect active and passive obedience, which he performed to the Law of God.

Rule. Any instrument or meant, wherby we are guided in doing of any thing.

S

Sabbath Day. A day of holy rest, or a time set apart for holy rest, and ceasing from the ordinary labours of our particular Calling.

Sabbath Christian. First day of the week kept holy to God by Christians that profess faith in, and obedience unto Christ.

A Sacrament. Formerly an oath taken by Souldiers to be true and faithful to their General: Now used for a Mystical Ceremony, or outward sign in religious worship, representing some inward Grace.

A Sacrifice. Any living thing slain and offered up to God to purge and expiate sin, or pacifie Gods wrath against sin.

Salvation

Salvation. Perfect freedom from all temporal, spiritual any eternal evil, and possession, or enjoyment of all good.

Sanctification. Making holy, separation, or setting apart from a common to an holy use; cleansing, and purging from filth: peculiarly devoting a thing to God.

Satan. That malicious adversary, or enemy, the Devil.

To Satisfie. To fulfil ones desire, or to do that which fully contents a person, so that he requires no more.

Scriptures. The Holy Writing of the Prophets, and Apostles, and holy men, inspired by the Holy Ghost, written for the perfect and perpetual instruction and comfort of the Church.

Sealed. Confirmed, and ratified, as Publick notaries do Instruments, by setting their seals thereto.

Sense. Feeling or clear apprehension

Sensible. Which may be perceived by the outward senses, as eyes, taste smell.

The seventh Day. Every seventh day, after six dayes bestowed in labour.

Shalt labour. Answ. 57. Thou mayest labour, I allow thee, and give thee leave to labour.

A Signe. A mark or token of something else.

To Signifie. Plainly to shew or expresse by a sign, or to give knowledge by a sign.

Sitting at Gods right hand. Advanced to highest favour with God, and having all power and authority over the Church and the Wor'd, given into his hand.

Son of God. God the Son, the second person in the Trinity, eternally begotten of the Father.

Son of God. True Believers, who being regenerated, and born again, are admitted into the state of Gods Child en by Adoption.

Soveraignty of God. Gods highest power, dominion and authority over men, to do by them, for them, and upon them, whatever himself pleaseth.

Soul of man. That essential part of a man, whereby he lives, moves, understands, wills, and puts forth all living acts.

A Spirit. A Spiritual Substance, without matter, body, or bodily parts.

Spiritual nourishment. Strengthening and confirming grace in the soul.

To subdue. To bring under the yoke.

To submit. Humbly to lye down under, meekly and patiently to yeild up ones self unto anothers will and dispose.

Substance. A being that subsists of it self, and is the subject of accidents.

Summe. The brief, short, or chief heads, and substance of a larger matter.

Summarily. Briefly, or in few words.

Superiours. Those that are above us, in age, gifts, place or authority in Family, Church or Common-wealth.

To support. To stay, bear, keep, or hold up from sinking.

Temptation. Proof, essay, trial, or endeavour to make one to sin.

Tendeth to. Make towards, or is or may be a cause or occasion of.

Testament. A persons last will, declared by word or writing before witnesses.

Testament Old. The Books of Moses, Psalmes, and the Prophets, given to the Jews, wherein Gods Covenant of Salvation by faith in Christ, is held forth under Types, Promises, Prophecies, Sacrifices, all fore-signifying Christ the Messiah then to come.

Testament New. The Books of the Evangelists and Apostles, wherein life and Salvation is fully and clearly held forth to all Nations and persons that shall beleeve in Christ, who now is come, and hath sealed Gods Covenant of grace with his own blood.

Testimony. Bearing witness, or evidence given for confirmation of a Truth.

Thou. Answ. 45. Every peculiar person, of what State or condition soever.

Thou. Answ. 57. Any Superior in family, Church or Common-wealth.

Thoughts. The first motions of the mind or understanding.

Thy work. Answ. 57. All the works of thy particular calling: for thy own temporal benefit and profit.

Titles of God. Such as are given to God to manifest his Honour, Dignity, Dominion, Excellency, as King of Kings, Lord of Lords, Father of Lights.

Transgression. Going beyond, or beside; our due bounds and limits.

Transgression actual; A particular omission of some duty required, or commission of some sin forbidden by the Law.

Tree of Knowledge of Good and evil. So called from the event; for man by eating of it came experimentally to know what Good he had lost, and what evil he had plunged himself into.

True God: Not a bare conceit of our heads and fancies, but a God indeed, in opposition to Idols, which are only supposed to be Gods in the fancies and opinions of the worshippers.

Truth. The full agreement of the words and actions, with the thoughts and intentions of our minds.

Truth of God. Whereby God is indeed the very same in his being, words and works, which he declares himself to be.

V

Vain; to take in vain. Answ. 53. To no good purpose or end; ignorantly, irreverently, profanely, superstitiously or wickedly.

Virtue. Inward power, force or efficacy. Answ. 91.

Virgin

Notis. Alas, that ever knew Man in a carnal manner.

To Visit. Like a Judge riding Circuit to observe disorders, and to punish Offenders, proportionable to their offences.

Unchangeable. That which neither doth nor can change or alter, but is alwayes the same in being, place and working.

Unlawful. That which is not needful to be done, or had.

Unnecessary. That which is not needful to be done, or had.

Unlawful. Making one with, or joyning too things together.

Unlawful. Wrongfully, without just cause, contrary to Law, Reason and equity.

Unworthily. Unlawfully, unpreparedly, not so as becomes that holy Ordinance.

W

Will of Man. That faculty of the reasonable soul, whereby a man chuseth or embraceth a real and seeming good, and refuseth or avoids a real or seeming evil.

Will of God. That whereby God doth most freely, unchangeably, and effectually: chuse or refuse, approve or disapprove, whatever he knows and judgeth to be truly good or evil.

Will of God revealed. The Word of God contained in the holy Scriptures which makes known the mind or will of God to Man.

Wise. Whereby we rightly understand things, and make a right use of that knowledge, in ordering our selves and actions for the best.

Wisdom of God. Whereby God doth perfectly and infallibly know himself, and all things past, present, and to come, and perceiving the best reason of all things, doth order them, with all actions and circumstances most suitable to their proper ends.

Word

Word of God. The will of God revealed and declared in the Scriptures of the Old and New Testament.

World. *Ans.* 28. Angels and all Mankind.

World. *Ans.* 39. The whole beautiful and orderly frame of all things created, preserved and governed by God.

Worship of God internal. *Ans.* 46. Humbling and abasing our selves before God, while we reflect on his Majesty, and making God the chief Object of all the faculties of the soul, adoring, chusing, loving him.

Worship of God external, *Ans.* 50. That outward way or manner of serving God which he hath appointed in his Word.

Worthy receivers. *Ans.* 96. Not meritorious, but meet and fit, such as receive the Lords Supper, as becomes the nature, and is answerable to the end of the Lords Supper.

Wrath of God. Gods revenging Justice, most fiercely burning against sin.

Z

Zell. The heat, fervency, and intention of the Affections, or tender love towards a person, mixt with indignation against any that would offend him.

FINIS.

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A *Almighty.* Able to do all things, that speak power in the doer; most powerful, and strong, swaying all, wherever he comes.

Apostle. A messenger, Ambassador, Legate, envoy, one sent by his Superior in a message, business, embassy or employment. Hence the twelve Disciples, whom Jesus sent to preach the word, were called Apostles.

Article. A chief Head, title, point, or clause of a matter.
Ans. 103. and 105. A note or mark not of equality, but of equality and likeness.

Before me. *Ans.* 48. Before my face or in my sight, against me, or besides me, or with me, or so long as I am, &c. for ever and ever.

Betrayed. i. e. Treacherously dealt with, and delivered over into an enemies hand, or anothers power.

Bread. *Ans.* 104. All Kind of good, wholesome, necessary, convenient food, nourishment, sustenance maintenance; or a competent portion of the good things of this life, suitable to our wants and callings. Or all outward good things serving for our necessary and sober delight, together with all the lawful helps, and means to attain them.

Catholique. General, universal, common or belonging to All; Whole, entire, made up of all its parts, Kinds, degrees.

Catholick church: vid. *Church Catholick.*

So Christ our mediator was appointed or endued with all the gifts and graces of the spirit of God, above measure, being designed, deputed & set apart by God the Father to the office of a Mediator, and furnished with all abilities for the full discharge of that office.

Church Catholick Holy. So tiled from the better part of it, and that both in respect of the holiness

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and righteousness of Christ imputed to it, and in respect of those degrees of holiness it is endued with in this life; and in respect of that law by which it is directed to serve God in holiness.

Forbearance. To abstain, to perpetrate an offence or trespass.

Communion. The having or enjoyment of something in common with another.

Fellowship, society, where many take part of what each other hath.

Communion of Saints. Whereby the people of God, being united to Christ by faith and to each other in love, have fellowship in and partake of each others gifts, graces, enjoyments, experiences, and are obliged to the performance of such duties as conduce to their mutual good, both in soul and body.

Conceived. Taken together, or taken into.

To continue. To hold together, to last still or continually, to remain in the same state, whole, and entire, day by day.

Created. Something formed, framed, or made by God's immediate power, either out of nothing, or out of something, that had no disposition, agency, or propriety to be made such a thing.

Cried. A short, brief, summary confession, profession or declaration of our faith in God, according to the Doctrine preached by Christ and his Apostles, and received by the primitive Christians.

Crucified. Nail'd, or fasten'd to a Cross, gibbet, or gallows, i. e. a frame of wood consisting of two pieces of timber compacted cross-wise, whereon divers persons among the Romans being hang'd or nail'd, were put to death.

Damned. Condemned to death by a sentence, given against one's judgment past on one, by a judge.

Day, Natural. Consisting of twenty four hours, or of that space of time which is between Sun rising, and Sun setting.

Daily

Daily bread: Such as is fit, proper, and necessary for our sustenance, and for our soul and comfort of life. It is given, granted, but not sold. **Dead.** When the soul is actually separated from the body by some death, as when a man is

Debtors. One that owes something, or is Engaged to pay another something, *rom qui ille obliatus, debet.*
Decalogus. The Ten words, or ten commandments, or the moral law of God written on *ten* Tablets, by the finger of God himself; and delivered to Moses on mount Sinai. *Q*

Disciple: A Scholar, Learner, Pupil. One that is taught or instructed by a Master, or Teacher. Such were the twelve Apostles, that were the chief Scholars of our Lord Jesus.

F

2. **Q.** *What is the Lords Supper, our spiritual*
uniting to Christ and enjoying of him, applying
of Christ and his merits to all the necessities of our
souls; spiritually feeding on him by faith, and
growing up in him; and to him.

Egypt. A Country in *Africa*, where the Israelites for several hundred years suffered hard bondage under *Pharaoh* and his Taskmasters, and out of which they were delivered by the hand of *Moses* and *Aaron*.

Evil, ill, bad, naughty, mischievous, harmful, hurtful, which bringeth damages, displeasure, grief, or pain, hurt either to soul or body.

Ensl. *Ans.* 106. All the enemies of our salvation, world, flesh, sin, Hell; all punishment of sin; but especially the Devil the principal author of all evil.

Our Father. *Ans.* 100. i.e. God not taken personally but essentially; our Father in Christ, by whom we are created

created, in whom, by his spirit, we are regenerated and by his free grace adopted, and so accounted to be his sons and daughters, having all the privileges of children vouchsafed to us.

Thy Father. *Answ.* 63. Principally and chiefly thy natural Father of whom thou art begotten and bred, and also all superiors in age, gifts, and place of authority, whether in family, Church, or commonwealth.

In the Name of the Father. See Name.

Give. Freely to impart unto, and bestow on another, that which is good, and suitable.

God the Father. See Father.

Gods. *Answ.* 45. Such, as in the thoughts and opinions of vain men, that err, and are deceived, are thought, reputed, and called Gods, but are not truly so.

Gospel. Good spell or good mystical speech. Or the joyful news, message and glad tidings of the salvation of believing and repenting sinners by Christ Jesus, delivered first by an Angel, then written by the four Evangelists immediately inspired by the Holy Ghost.

Hand of God. Gods Almighty power, and Sovereign Rule, Authority, Government.

To have a God. *Answ.* 45. To know, acknowledge, esteem, love, and worship a thing, or person as God, and our God.

Heaven. That highest, visible, and glorious structure of the firmament, filled and beset with radiant stars. Or the place, &c.

Hell. Descended into Hell. Not went down into the place of damned devils and reprobates, but continued in the state of the dead, and under the power of

of death for a time, *Acts* 2: 27

Holy Ghost. See *Ghost*.

Holy. To keep Holy. To set a part to holy uses, ends, and purposes, to employ and spend the day in the publick, and private exercises of God's immediate worship and service.

I

Image. Figure, picture, counterfeit, resemblance, representation or likeness of some other thing, artificially made, cut, wrought, carved of any matter, in any form.

Iniquities. Injustice, wrongs, unrighteousness, inequality, partiality, naughtiness, impiety, sin, Transgression, wickedness.

Is my Body and Blood. i. e. Sacramentally: That is, the sign, seal, representation and confirmation of my body broken and crucified, and of my blood shed for you; and of the merits and efficacy of my death and sufferings, offered to you.

K

Keep Commandments. To observe to do what is required, and to forbear what is forbidden.

Keep Holy. See *Holy*.

Kill. Slay, murder, cause and effect a persons death wrongfully and unjustly.

Kingdom. Sovereign or supreme Rule, sway, power, authority, government of a people, residing in, and managed by a single person as chief and Supreme.

Kingdom of God's Providence. God's universal Kingdom, whereby all things and persons are preserved, upheld, guided, and governed by the Almighty power, infinite wisdom, holiness, and goodness of God.

L

Law of God, or moral Law. That perfect Rule of life

life and manners, first implanted by God in the heart of man, to be by all mankind perpetually, universally, constantly and strictly observed by them, and afterward engraven by God himself in two tables of stone, and delivered to Moses on mount Sinai.

Life. Whereby the soul doth actually exert and put forth such actions, and operations, as are suitable to its nature.

Long. Protracted or drawn out in length, put or driven from an end or period.

Make. Not make unto thee. Not of thine own head, or fancy; nor make any image whatsoever, so as to give unto it any religious worship, or use it as a means of worship.

Man. From human, which hints to us the ground from whence man was made.

Mary. Exalted, or Lady, or mistress; or Bitter, one that is embittered in her spirit. The name of the blessed Virgin, wife of Joseph and Mother of our Saviour.

Mother. She that conceives, breeds, and brings forth a child.

Name. A word, title, or term whereby a thing is called or known.

Name of God. Any thing whereby God makes himself known to us, whether by his titles, Attributes, ordinances, word or works. More especially, *Jehova, Adonai, El, Elobim. &c.*

Nation. A people both, and living together, in the same Country, or Kingdom.

New Testament. See Testament.

Only. Single, alone, one and no more.

Only Son of God. So Christ is by eternal generation of the

the Father. Though all true Saints are Gods Sons and Daughters by regeneration, and adoption.

Other Gods. To have another God, That is, in opinion, or affection. To have an own spy thing for God, that is not God, and to worship it as God, either alone, or with the true God.

Our bread. *Ans.* 104. That is, when we are in Christ, and have a just title to it in him. Or when gotten by good means, and in a lawful calling. Or when lawfully left, or given to us, and lawfully possess, and used to the praise of God.

Our Father. *Ans.* 100. i. e. God, so by creation, providence, regeneration, and adoption.

Our Lord. So Christ is by his Fathers designation, and donation, and by his own purchase, and conquest, and by our Covenant with Him.

Pilate. A governour of Judea, under Tiberius the Roman Emperour.

Prayer. Humble desire and suit, intreaty, request, invocation, Calling upon God.

Principle. A ground, maxim, truth or chief head of any art, science, discipline, profession.

Religion. Holiness, piety, godliness, worship of God, or of things held sacred, A reverend and conscientious affection unto them and fear of offending them.

In remembrance of Christ. *Ans.* 96. In a frequent, holy, humble, solemn, thankful celebration and memorial of Christs death, and sufferings, and of all those benefits which are by his death procured for, and vouchsafed to the Church.

Remission. An acquittance, release, forgiveness, pardon of an offence committed against a Law.

Right hand of God. See *Sitting at God's right hand.*

Sabbath. Repose, quiet ease, rest from bodily labour.
Sin. Crime, fault, hurt, wrong, injury, offence, trespass, transgression.

Stranger. An Alien, a forreigner, one of another family, City, Country.

Suffer. To bear, abide, endure, undergo.

Tables. That is, long and square boards, stones, or plates of metal.

Taken in vain. See Vain.

Temptation. Lead us not into temptation, i. e. Do not permit and suffer, do not instigate tempters, to tempt, or perswade to sin. Do not withdraw thy supporting grace, do not leave those to fall that are no way able to stand of themselves against temptation.

This day. *Ans.* 104. That is, either bread for a day only, or so much, as sufficeth for this day. Or according to the day, that is, that which is fit and convenient for us in this our present state.

Thy God. *Ans.* 43. That is, a God in Covenant with thee; that have freely given thee an interest in my Allsufficiency, and expect the performance of thine engaged duty.

Witness. Testimony, or publique assertion and giving evidence for the clearing and deciding a matter in controversy, and dispute.

Work, Not do any work. *Ans.* 57. That is, none of the work of our Civil and particular callings, and worldly employments.

Work. Thy work. See Thy.

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